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THE LATIN LANGUAGE IN RELATION TO THE PRIEST

LATIN AND THE PRIESTHOOD

Every so often we hear it said that Latin is an archaic language and should be replaced by the vernacular in the liturgy, especially in the administration of the Sacraments, in the recitation of the Breviary, and even, at least to a certain extent, in the Mass.

In advancing such proposals, they contend that the priest would pay more attention to the sacred actions and the people would follow the Mass and the administration of the Sacraments with greater understanding and with a consequent increase of spiritual appreciation and piety.

We wish to respond briefly at once to this contention: the priest should be able to understand, at least in a general way, the Latin he uses and to foster his devotion in spite of occasional difficult Latin terms; and as far as the faithful are concerned, everyone can readily follow and understand the Mass and the administration of the Sacraments by using the excellent and convenient translation found in the small missals such as "Our Sunday Missal," and "The Daily Missal," etc.

It would be an exaggeration to make it almost obligatory for everyone assisting at Mass to follow the priest in the recitation of the prayers and the Canon of the Mass. Such devotion is highly laudable and we recommend it. We must remember, however, that the true celebrant is but the priest; the others assisting at Mass only participate with and accompany him, offering their actions and sufferings in union with his.

LATIN, A UNIVERSAL LANGUAGE IN THE CHURCH

Is the Latin language still alive? Never has it been heard, in the Latin Church or elsewhere, that it is dead.

It is true and understandable that Latin, even in the schools, does not have any longer the position and popularity and prestige it once enjoyed. However, we cannot compare the present status of Latin to that of the truly dead languages, as Phoenician, Etruscan or Egyptian as represented in the hieroglyphics of the Egyptian pyramids.

Latin, originating in a rather small area, Latium, flourished and spread owing to the Roman conquests and the literary genius of the outstanding Romans throughout the then known world.

Immediately after Pentecost the Christian message passed over the frontiers of Palestine. That message had been formed, in the beginning, in the Greek community or "koinonia," and for this reason, Greek was its initial language.

But toward the middle of the second century Latin entered into use in the Church, and since then has been constantly used and preserved, for the Church communicated her vitality to the Latin language and thus secured its perpetuity.

In Rome, North Africa, Gaul and elsewhere, Greek texts were in use as well as Latin texts full of Greek elements; even today some Greek terms have been preserved, as "ecclesia," "apostolus," "episcopus," "diaconus," "catechumenus," and "Kyrie, eleison."

With the expansion of Christianity and by means of the Roman Empire, Latin became common; after the peace of Constantine, its use was definite and fixed.

The first sharers in this peace belonged to the "plebs," or common people of the cities. The tendencies of the people prevailed and hence a popular language began to develop, democratic and proper to the Christians, and never disappeared.

LATIN, A LIVING LANGUAGE IN THE CHURCH

The Latin of the Church does not pretend to be the Latin of Cicero, Quintilian, Caesar, Virgil, Horace or Livy. It is not the mission of the Church to promote Ciceronianism. However, she teaches it in a number of her schools and not a few, even in our times, have been classical Latinists.

But the Church's awareness of the distinction between her mission and the promotion of classical Latin is revealed in the story that St. Jerome himself relates in one of his epistles that when ill in Palestine, in a dream he found himself before the tribunal of the Supreme Judge, and when asked about his status, answered, "I am a Christian." "No, you lie," he was told, "you are a Ciceronian."

Classical Latin was a mighty coefficient of Roman civilization and helped to spread the study of Roman Law, Jus Gentium, or International Law. It is a fact that the solemn documents of the

Church are usually in excellent Latin with its real and befitting "cursus et Concinnitas."

Rightly the Church has considered Latin a language in development, subject to modernization, and thus did not refuse to accept new expressions—a sign of vitality. Up to the fifteenth century Latin was the expression of religious and cultural unity. It was spoken not only in schools but was used in recording public acts and even in epistolary correspondence. (In modern times we have examples of such usage; Archbishop Francis Kenrick of Baltimore used to write in Latin to his brother, Peter Richard Kenrick, Archbishop of St. Louis. These letters have been published, "The Kenrick-Frenoye Correspondence," Philadelphia: Wickersham Press, 1920.)

THE SURVIVAL OF LATIN IN SPITE OF DIFFICULTIES AND ASSAULTS

Then in the sixteenth century we see a rebirth of classical Greek and Latin, known under the name of Humanism. This revival did not contribute, however, to the popularity of Latin because in attempting to recover the classical Ciceronian style, its effect remained limited to that period and affected those few who had the necessary time and means. Humanism refused to adopt new expressions and did not consider discoveries or new tastes. Nevertheless, it cannot be said that Humanism killed Latin. Latin remained in the Church (where Humanists were not lacking).

Serious damage was caused to Latin by the so-called Reformation which was anti-Roman. Such events, however, were not able to exterminate Latin.

"Cultores Latinitatis" are found throughout the centuries and in our very days. ("Latinitas" is a well known Latin magazine published by the Vatican; another is "Auxilium Latinum," published in New York by Dr. A. E. Warsley.) In our day too the traditional tendency persists in preferring Latin for inscriptions and epigraphs both for public monuments as well as for use in churches. We may conclude that Latin, although not particularly used, is not a dead language. It lives on, especially in the Church.

LATIN, OFFICIAL LANGUAGE IN THE LATIN CHURCH

Latin became and remains the official language of the Latin or Western church, so called to distinguish it from the Eastern Churches of the oriental rites. As the Oriental churches are rightly proud of

their liturgical languages, so also is the Latin Church. Very early in the life of the Church, as Latin was used in liturgy and preaching, the need was felt of having the Sacred Scriptures in this language; the first translations, some of which were only of parts of the Scriptures, go back to the second century. The Vetus Latina soon appeared, followed by others, and from these was derived the Vulgate of St. Jerome (420) which still remains.

The Church has exercised her *magisterium* by using Latin to a great extent; in *legislation*, for it is used not only in the Codex Juris Canonici of the Latin Church, but also in the Codex of the Oriental Church; in *national councils* and *synods*, as for instance in the Councils of Baltimore; in her *schools of philosophy* and *theology*, in her *mission for unity and peace* from the arctic poles to the most remote islands of the Pacific and Indian Oceans, and even in treating most modern questions, as the movies (the encyclical, *Vigilanti cura*, of Pope Pius XI in 1936).

THE INESTIMABLE LATIN TREASURES

The Church possesses great treasures enshrined in the Latin language, and these treasures cannot be ignored.

(**A**) The Holy Scriptures. Latin gives majesty and force to the Psalms and to the entire Old Testament as well as dignity, warmth and a sacred tone to the New Testament.

(**B**) The Breviary. How unfitting that a priest should be ignorant of the sense and meaning of its Lessons, and of the general meaning of the Psalms and Hymns.

(**C**) Patrology. In the vernacular Patrology may also be better understood, but time and time again only the original Latin supplies the genuine sense, the true flavor of a passage and enables us to savor the characteristics and the talents of a given Father—the eloquent Ambrose, strong Jerome, ardent Leo the Great, lofty Augustine, sweet and gracious Bernard, seraphic Bonaventure. Migne has produced the work of these giants in more than two hundred volumes, a vast and rich storehouse especially for a priest.

(**D**) The works of the Doctors of the Church of the twelfth and fifteenth centuries, as the Summa Theologica of Thomas Aquinas, the works of St. Albert the Great and of St. Bonaventure and of the famous Universities, the Corpus Juris Canonici (Decretum Gratiani and Decretals). Later on, the Theologica Moralis of St. Alphonsus

de Liguori and others are numbered among them. Many of the expressions found in these works have been canonized, as it were, in the acts of the Holy See and in Councils.

(**E**) Dogmatic definitions are in Latin, such as those of the Immaculate Conception and of the Assumption of the Blessed Mother into heaven.

(**F**) The official decisions or Acta of the Holy Father, as well as the Acta of the Roman Curia, as bulls, encyclicals, rescripts and letters to bishops and princes. Often it is necessary to consult these documents in the original for the correct interpretation of historical facts, or of certain rights, privileges, duties and so on.

(**G**) Rubrics, Liturgical books and books of devotion. Not only the books of the Liturgy, but famous books of devotion as "De Imitatione Christi," and traditional hymns, as "Pange Lingua," "Dies Irae," and "Stabat Mater."

Without a substantial knowledge of Latin these great treasures would become hidden and practically lost. And with their loss, we would be deprived of tremendous advantages and help in our sacred ministry.

ADVANTAGES AND PRIVILEGES

The use of Latin unites priests all over the world in prayer, in culture, in friendship; we experience this notably when travelling abroad. By its use we are united with the great ecclesiastics of the centuries—Popes, Doctors, Bishops, priests and others—and thus once again we enjoy the fruits of their wisdom. Latin forms a universal ecclesiastical communion, a most pleasant and advantageous brotherhood.

The use of Latin has been a distinction of the Catholic Church, a useful and glorious distinction. Latin has been called "Gloria sacerdotum," ecumenic language, and by the Greeks an "imperial tongue"—"basiliche Glossa"; it not only enunciates but, as it were, sculptures and carves out and gives majesty to, official edicts and decisions.

We may also add the argumentum auctoritatis. The Supreme Pontiffs have insisted on recommending the study of Latin, and so have the Bishops of the Latin Church throughout the world. In the past there has been a firm conviction that Latin stood at the center,

as a foundation, of a superior and complete education. Its nobility and structure and cultural characteristics induce students to meditate and reflect and thus inculcate good taste in literary form and thought.

CHARACTERISTIC POSITION OF LATIN IN THE LATIN CHURCH

The Catholic Church is a supernational and supernatural society. By this unity in language the Church was enabled to spread Christian civilization more easily, the highest civilization in history, Christianity; and Latin has been the means of action for her supernatural purposes, a truly Catholic language, as Pope Pius XI called it in an Apostolic Letter, *De Seminariis et de Studiis Clericorum,* "Latinae Linguae, quam dicere catholicam vere possumus, ignoratio quendam amoris erga Ecclesiam languorem indicat" (*Acta Apostolicae Sedis,* 1922, p. 453).

THE GREAT UTILITY OF A UNIVERSAL LANGUAGE

There has been much discussion of the great utility conferred by a universal language, especially in our times of abundant means of swift travel and of communication. Accordingly, attempts have been made to form an artificial common language, as Volapuk around 1870, and Esperanto since 1887. A difficult task, since a language springs not so much from artificial effort as it does from nature. Experience also teaches that a language cannot be imposed except perhaps during a period of prestige of a nation, as for instance, the French language from the time of Louis XIV to Napoleon, and the English language in our days. Imposition of a foreign language arcuses nationalistic friction and opposition. But Latin does not excite nationalism. It is the mother tongue of the Romance languages. It is now used internationally in the ranks of the clergy, and it was once used internationally among the learned. We foresee, however, the greatest difficulties if one were to propose to make it a universal language. But we consider it an obvious conclusion that we should insist on maintaining its universality among our Catholic clergy.

DIFFICULTIES TO BE OVERCOME

It is superfluous to make specific mention of all the difficulties; they should not be overrated. The Code of Canon Law prescribes

in Canon 1364, second paragraph: "In inferioribus Seminarii scholis: . . . Linguas praesertim latinam et patriam alumni accurate addiscant."

This necessary knowledge of Latin can be achieved by all. Not a few young men, however, enter the major seminary from schools in which Latin is not taught. Such young men merit special consideration and assistance.

We must put into effect this prescription of Canon Law by following a rational method, performing some exercises in Latin almost every day, memorizing some classic passages, some prayers, psalms and hymns, in order to become familiar with Latin words.

It is obvious, therefore, that it is a great advantage to follow courses in Latin in the minor seminary. There the students learn the language at a time when they are most facile in acquiring, not only a knowledge but an appreciation of it. As the Scholastic philosophers teach, whatever is learned in early youth has almost the force of nature and the learning of a language in these years confers an abiding familiarity and love for it. No doubt, a certain knowledge of grammar is essential, and likewise a good mnemonic exercise of the declensions and conjugations.

He who aspires to the priesthood should certainly be willing and even anxious to make the intellectual sacrifice and effort needed to acquire a proficiency in Latin. Such sacrifice and self-discipline will not only assist in the seminarian's moral development, but will help substantially in acquiring the knowledge that we need to save souls and promote the work of the Church. Our very title as priests of the Latin Church demands such a knowledge and those whom we serve have a right to expect it.

* * * * *

THE SACRED HEART SEMINARY

I have not spoken directly about this new Seminary, but the Dedication of the Sacred Heart Seminary has presented an occasion to say something about a subject of general interest.

We look to this Seminary with joy and great expectation. Those aspiring to the priesthood could well emulate the spirit of sacrifice and zeal shown in the efforts to construct this Seminary by His

Excellency, the Most Reverend Bishop, the clergy and all those who have contributed so much to this great project.

They have crowned their magnificent labors by a fitting selection of a date for its Dedication, the Feast of St. Pius X, whose life and labors so well express their own pious aspirations. St. Pius X, as Pope, was deeply interested in the development of seminaries and instituted a system of regional seminaries that greatly benefited not only the seminarians of his times but those of successive generations.

By the completion of this Seminary, the Most Reverend Bishop, the clergy and the benefactors deserve the gratitude of the present and future seminarians, and of all the countless faithful who will be so immeasurably aided by them.

This Seminary stands as a monument to their zeal for the welfare of the faithful, and will bring down upon them an abundance of God's Blessings.

✠ A. G. Cicognani
Apostolic Delegate to the United States

THE RECORD OF AN AMERICAN PRIEST: MICHAEL EARLS, S.J., 1873-1937

III

Michael Earls completed his years of scholastic studies in 1913. There remained only the tertianship, the third year of asceticism which follows the years of studies and precedes the final vows. At that time in this country it was customary to delay the tertianship for a few years.[1] So Earls discovered when the midsummer status was posted that he was assigned to Holy Cross. Nothing could have pleased him more. In September he was in a classroom, facing a group of sophomores. Twenty years had passed since he had enrolled as a student at Mount St. James. During the next three decades Holy Cross emerged from the status of a small college of local reputation. Michael Earls had a hand in the transformation.

Holy Cross was still, after seventy years, a small liberal arts college, expanding at a leisurely pace. Campus and curricula, however, had changed, and Michael Earls could not fail to observe the atmosphere of optimism under the administration of its new President, Joseph N. Dinand, S.J., later, after his second term as president in the 1920's, Bishop of Selinus and Vicar Apostolic of Jamaica, B.W.I. There were two new students' dormitories: Alumni Hall, opened in 1905, and Beaven Hall (named after the second Bishop of Springfield, an alumnus), ready for occupancy in the fall term of 1913.

The decision to build Beaven Hall followed the decision to close the Prep and both were linked with the problem of expansion. Another dormitory meant a college student body of more than five hundred (524 students registered for the fall term of 1913, double the number enrolled when Earls graduated). Some disapproved of this expansion; they wanted a small liberal arts college and five hundred was the watershed dividing the small from the large college. But the number of applicants to the college was increasing yearly, and others in the administration and faculty could not agree that many of these applicants should be turned away from Mount St. James

[1] Earls made his tertianship at St. Andrew's, Poughkeepsie, N. Y., during 1915-1916. He returned to Holy Cross for the fall term of 1916; he offered his final vows on February 2, 1917.

because there was no room. The administration decided to drop the Prep and give all available space to college students. Only the fourth year boys remained in the fall of 1913 when Earls joined the faculty, and the Prep, which had brought so many youngsters (and good athletes) from all parts of the country to the campus, was closed for good in June, 1914. But it was clear long before then that the closing of the Prep was only a partial solution to the problem; college students quickly took over the available space and more space was needed for the boarders. Beaven Hall was a victory for the expansionists.

Henceforth the campus was for the exclusive use of the college students. Michael Earls noticed the composition of the student body was changing, was becoming more cosmopolitan and more like it was during the early years of the college. Massachusetts still supplied the majority of students, but each year brought more and more young men from outside New England. More than a half of the 138 students in the freshman class entering in 1913 came from outside the Bay State, and New York was the leading source of them.

Michael Earls also discovered, as he prepared his rhetoric lectures (although a poet he taught rhetoric), that the curriculum had been modified. The changes introduced, however, did not have the approval of Eliot of Harvard. Somehow the college administrators had not been persuaded of the wisdom of the elective system and apparently were not at all disturbed by Eliot's strictures on the Jesuit system of education. "The studies," prospective students were informed, "are not elective, but prescribed, with a few exceptions in the Senior year." Adjustments had been made in the curriculum to provide more time for the natural sciences and modern languages, but the major change since Earls' undergraduate years was the increase in the hours given to philosophy. There were now two years of philosophy; a course in cosmology had been introduced and was studied in the junior year after the tracts in logic and metaphysics; psychology, natural theology and political economy had been added and these, with ethics, were studied in the senior year. These additions had reduced the time devoted to the humanities from three to two years. Earls had studied rhetoric in his junior year; he now had a class of sophomores.

Under the system prevalent at the time professor and students saw considerable of each other. Earls had his class of about twenty-six

students for eighteen of their weekly twenty-five hours: Latin literature (8), Greek literature (4½), English literature (3), and theology (2). This program kept both professor and students busy, but it was an essential part of what the administrators considered the core of a liberal education: the ancient languages and their literature, mathematics and philosophy. They were not alone in their thinking; to show they were in good company they quoted Professor George T. Ladd of Yale who had declared this trinity of courses was "absolutely necessary for a truly liberal education."[2]

Obviously the college administrators did not join the pack in scuttling the old liberals arts curriculum in favor of the elective system. Not all agreed and approved of the policy of the administrators. But it did have some admitted advantages; parents and students knew beforehand what was expected from the students and what to expect from the faculty, and the increase in enrollment did indicate the parents, and possibly the students, approved and appreciated what was offered. And the cautious, gradual policy of adjustment to the popular trends in education placed the college in a rather unique position, for it became, in the opinion of some people, "about the only refuge for those students wanting the strict classical program in preparation for the priesthood or the professions."[3]

One more observation about the college in 1913 when Earls joined the faculty must be made. The lieutenant-governor of Massachusetts was an alumnus, a graduate of 1893, the year Earls enrolled. Earls had watched the career of David I. Walsh closely as he prepared for law and a political career, not a minor political career but the highest political offices the voters of Massachusetts entrusted to candidates. Today one can scarcely realize the significance of Walsh's election to this post. He was the first Democrat elected lieutenant-governor of the Bay State since the Civil War and he was, of course, the first Catholic elected to this office. In the fall of 1913 he was elected governor and he repeated the victory the following year. The significance of these three consecutive victories have not yet been fully told; in Massachusetts they amounted to a political revolution. They meant much to Holy Cross.

[2] *Holy Cross College Bulletin* (January, 1914), p. 17.

[3] Thomas T. McAvoy, C.S.C., "Catholic Liberal College and American Studies," *The Catholic Educational Review,* 54 (May, 1956), 300.

A glance at the college alumni directory for 1912 will show considerable achievements by the graduates; there were bishops among the priests, jurists among the lawyers, editors among the journalists, authors among the educators. But not one alumnus had been elected to a high political office. One might hastily conclude from the glance that the graduates were indifferent to the public welfare. It would be a faulty conclusion. The fact was that during the second half of the 19th century alumni of Holy Cross and other Catholic colleges aspiring to public service in New England had to be satisfied with minor aspirations or settle for service on the local level, and even this was not without restrictions. In Massachusetts, where the majority of the alumni resided, the political atmosphere did not encourage graduates to enter politics with the expectation they would serve the people in high posts. The state was a stronghold of the Republicans, and there is some evidence the leaders of the Bay State Republicans had not freed themselves entirely of the thinking of Fisher Ames (the grand-sire of the party in the state) who held that only the "wise and good and rich" were deserving of political power. The Holy Cross alumni were not rich.

The Democrats welcomed the political-minded alumni to their ranks and willingly placed them on the state party ticket. But the Democrats seldom won a state-wide election, and when on rare occasions they did manage an upset and elected a governor, the Republicans always managed to elect the lieutenant-governor. And this was important in a state where the "escalator clause" was observed; this practice permitted the governor's understudy to inherit the top post after three years, provided he behaved politically. But Holy Cross alumni nominated by the Democrats for lieutenant-governor never benefited from the escalator clause; they were never elected, even when a Democrat was elected governor. For six successive years (1888-93), to give some evidence of the situation, the Democratic candidate for lieutenant-governor was a Holy Cross alumnus (John W. Corcoran for the first four and James B. Carroll during the last two of these six elections); they were defeated each time, although the Democratic candidate for governor, the able and brilliant William E. Russell, was three times elected. An analysis of the votes in these elections tells us an interesting story. David I. Walsh met the same fate when he first sought the post of lieutenant-governor; the Democrats elected a governor and the

Republicans the lieutenant-governor. But Walsh shattered the tradition in 1912. At Holy Cross the commencement address is traditionally given by the governor of the Commonwealth. As a gesture full of significance the governor yielded the honor at the June, 1913, graduation to the lieutenant-governor. Walsh inserted an aside in his address: "I hope to return as Governor of this Commonwealth to speak at the next Commencement exercises of my Alma Mater." He did, and he returned again in 1915. Seldom, if ever, has a political victory on a state level in twentieth century American politics provoked so much comment, private and public, or produced so many banquets and toasts, as Walsh's gubernatorial victory. The college, administration and student body, entered into the spirit of the occasion. Administrators, toasters, and commentators understood the full significance of the celebration. No one was more enthusiastic than Michael Earls.

Settled in his quarters Father Earls plunged at once into college work. His time was divided between the classroom (eighteen hours in the room and many more in preparation for the day's work), the campus (faculty moderator of *The Purple* and glee club), the pulpit (many must have thought he was the curate in Southbridge), the lecture platform, the writing of books, verses and essays, and his circle of friends. It is neither fair nor accurate to refer to his circle of friends as if it were a closed and select group. He was Catholic all the way and he went out of his way to strike up or renew acquaintances. The result was no circle at all but a medley of wonderful people. One, a printer in Wichita, Kansas, corresponded on galley proofs, printed, he assured Earls, on his own time. Michael Earls kept a busy schedule, and one wonders, since he was not of a methodical turn of mind, how he kept his appointments. Somehow he managed it.

Many profited from knowing Michael Earls. The college (he became, as one writer observed, "a walking advertisement of its humanistic prowess") and the students profited most. He quickly became a campus figure. At the first meeting of the editorial board of *The Purple* in the fall of 1913 he announced that the class of 1896 (his own class) had offered a purse for the best literary piece to appear in the college monthly; he promised more details later. I suspect he had no details to give at that hour and the class of 1896 was unaware of the gift. He did, however, clear the gift with the

class or some of its members and later announced a purse of seventy-five dollars. This was his way to entice students to the drudgery of writing. And all associated with him and the magazine enjoyed the work; he had, they agreed, a way of converting "a task into a pleasure."[4]

Few students escaped some contact with him. When most of the students went home for the Thanksgiving holidays (1913), he entertained those on the campus with songs and stories in the evening; when the war came and a mass meeting of the students was called to push the War Work Drive, Earls, as director of the community singing, "soon had the walls resounding with the echoes of the popular airs"; when the Students Army Training Corps was established on the campus, the students, eight hundred strong, paraded together for the first time to the tune of a march Earls had composed. Or they would meet him as he escorted a guest around the campus and would stop to make introductions; this became more frequent in later years when, as director of the college grounds, he took considerable pride in the new lawns and flower beds and, of course, a bee hive. Father Daniel Hudson of the *Ave Maria,* learning from some source of Earls' activity on the campus, wrote: "You give good news of Fr. Earls. . . . What excellent work he had already done." This was in 1915, when his best work was before him, for his best work was done in the classroom.

Michael Earls was a good teacher, probably a great one. Comparison with other teachers on the faculty during his tenure would be more misleading than informative. The art of educating is a co-operative venture, one professor offering what another lacks, and

[4] Much of the information on the activities of Earls, on and off the campus, has been taken from two regular features of *The Purple*—"The College Chronicle" which posted readers on campus life until the college weekly was started and "Alumni" which recorded the doings of the alumni until *The Alumnus* was founded. Frequently both departments carried something about Earls. Father Earls was quick to encourage the literary ambitions of the students. How successful he was I can not say, but I think his influence can be found in the writings of four Holy Cross alumni of the 1920's; all four (Neil Boyton, S.J., the Reverend Bernard F. J. Dooley, Irving T. McDonald, and John R. Uniack) were competing with each other for the reading hours of American Catholic youngsters and the background of their juveniles was frequently borrowed from the Holy Cross campus. Father Earls' novels, as noted, were about young people and he was a poet of the children.

young minds are educated by contact with a variety of educated minds. The administration's primary function lies in providing a fresh store of highly educated minds on the faculty; in Michael Earls the college administration had acquired a schoolman who was different. He carried into the classroom a cosmopolitan air and a rich cargo of gifts which produced a lively class, the students discussing, debating, declaiming. When Earls sighted a lively classroom discussion brewing on the merits of the authors being analyzed at the time, he would corral any campus visitor into the classroom to join the discussion. Had he concentrated exclusively on the classroom there is no doubt his teaching would have been improved, but then he would not have been Michael Earls. His students had to share him with many other people and, in return, they shared his experiences with these other people,—authors, editors, artists, and the audiences of his many lectures.[5] Strange thought it may seem, he considered education a romance and one of his lectures was entitled

[5] I have frequently mentioned Father Earls' lectures and it is time the reader was posted on some of the topics of his lectures. There are two printed lists of lectures "by Michael Earls, S.J., of the Department of Literature, Holy Cross, Worcester, Mass." in the Earls Collection, and their contents will give the reader some idea of what he offered his audiences. One list contains popular and academic lectures; only two popular lectures are mentioned: Ballads and Music in The Land of Song, and American Dialect Poetry. *The Providence Journal* described the former as "one of the most interesting lectures on the American platform today," while the *Springfield Republican* described the latter as a skillful combination of entertainment and erudition. Five academic lectures are listed in this first bill of fare: Culture and Conduct; The Arthurian Legend; Crashaw, Thompson and Kilmer; Reconstruction in English Literary History; The Irish Mood in English Letters. The second list gives the lectures Earls offered in the early 1930's. There are four lectures from the older schedule and five new ones: The Price of Poetry; Three Extraordinary, Ordinary Women; The Society that Reconstructs Society; Louise Imogen Guiney; Old Ireland in New England—the novels of Paul Peppergrass (the pen name of a pioneer priest of Worcester and vicinity). Among the repeats in this list is Ballads and Music in the Land of the Song. This was the lecture he first gave in the summer of 1898, after his year at Georgetown. He was still giving it late in life and still delighting large audiences. The *Boston Herald* had this comment after Earls gave the lecture in Boston: "Though hundreds of people in the audience had annually heard Fr. Earls in some one of his Irish lectures, his 1500 listeners on this occasion keenly enjoyed his discussion of the subject that makes one of his most enthusiastic lectures." Earls carried the same enthusiasm into the classroom and aroused the same enthusiasm. There is no better touchstone of enthusiasm than the daily classroom.

"The Romance of Education." Michael Earls saw things differently than others; the smoke pouring from the mills at the foot of Mt. St. James elicited from him poetic refrains.

He introduced a near-generation of students (many of them, like himself, sons of immigrants) to the delights of the world of literature. He was bent on expounding a vision of humanistic Christianity and did so "with an ardor neither obstacles nor disappointments could abate."[6] No doubt some of his students must be listed as obstacles and disappointments, but his efforts did not go unrewarded. He offered them, to take or reject, a many-summit view of the humanity of the world of letters—a view from the Areopagus, from the Roman forum, from the hills of Judea, from Bunker Hill and from the purple mountains overlooking Killarney's Lough Leane. He showed them the continuity of American culture, how the present was rooted in and linked with the past and how both the past and present were theirs.

They were not, he made it clear, any less American than their neighbors. They belonged to this land and to the community of their birth no less than fifth-generation Americans; indeed, the gap between the first and fifth generations was meagre. Earls himself illustrated this point quite clearly; he could, if he so wished, pass as a Lowell or a Cabot, although his friendly approach to strangers would have betrayed him. There was not the slightest hint of a ghetto or minority mentality in his approach to the students' mind, not the faintest indication of a social or intellectual inferiority. And so he managed to impart, as one of his students now an editor of a monthly magazine has phrased it, "a corporate Catholic self-respect."

Earls himself had this self-respect and this sense of belonging. He had never lost, despite years of absence, the feeling of belonging to his native town of Southbridge; the town, in return, held him in high esteem. He became in a manner a town father and he was given a prominent role in the centennial celebration held during the first week of July, 1916. The festivities opened with special Sunday services and sermons in all the churches, but Father Earls was the only clergyman identified by name in the official program. He was listed to preach at the special vesper services in St. Mary's and the subject of his sermon was "Southbridge." He spoke, too, at the con-

[6] *The Commonweal,* 25 (February 19, 1937), 455.

cluding exercises on July fourth, along with Governor Samuel McCall of Massachusetts and ex-Governor Aram J. Pothier of Rhode Island, the first Catholic elected to the office of governor in a New England state. Father Earls' role, however, was not completed with his address; he also read his "Ode to Southbridge." Unfortunately the ode, composed for the occasion, has not been found. But his Sunday evening sermon, according to the local paper, was delivered with "rare power and eloquence."[7] It should be added that the press described all the festivities in the superlative. Yet the sermon, however eloquent, and the ode must not distract from the significance of Michael Earls' role in the celebration: the presence of an American priest at home in his native town and paying sincere tribute to the community for the many benefits to him and his own. This was Michael Earls' model of nativism which he fostered among his students.

As often as it could be arranged Earls brought his Catholic literary friends to the campus to meet and talk with the students, and in this he was aided by the K. K. Society, founded after the first World War by *The Purple* staff to encourage the literary talents of the undergraduates. He very probably suggested the club and was soon voted an honorary member. And one strongly suspects he suggested the lecturers for the winter of 1920-1921—Maurice Francis Egan, Theodore Maynard, Katherine Brégy, and Michael Earls. He never missed an opportunity to extol his friends and their work. Charles C. O'Donnell, C.S.C., was introduced to the students as "America's premier poet-priest." When his dear friend Egan died, he offered a requiem Mass in the students' chapel and gave a brief eulogy while the burial Mass was sung in Philadelphia. It was, however, the untimely death of Louise Imogen Guiney which launched him on a major project.

As long as he lived he would not allow the memory of Louise Imogen Guiney to fade. On the first anniversary of her death (Nov. 2, 1921) he celebrated a requiem Mass in the students' chapel and read two of her poems: "Beati Mortui" and "The Knight Errant." But he would not be satisfied until some corner of the campus was dedicated to her memory. In the meanwhile he started to gather together her letters and manuscripts, worked with Grace Guiney,

[7] *The Southbridge Press*, July 7, 1916.

executor of Guiney's literary remains, and with other friends to publish a biography and to edit her letters. There were so many plans and projects on foot no one, least of all Father Earls, knew who was publishing what. In the end Alice Brown penned and published a penetrating study, Earls edited Miss Guiney's correspondence with Dora Sigerson (Mrs. Clement Shorter). E. M. Tenison (because of the use of initials many thought her a man and she encouraged the mistake) wrote the full length biography, and Grace Guiney edited two volumes of letters.[8]

The long-sought opportunity for a befitting memorial came when Dinand Library was built in 1927. He was given a room off the foyer. Now he needed a fund to acquire more Guiney material and to house it properly and in good taste. By the time he got around to collect the money the depression had a frightening grip on the country. A prudent man would have abandoned or postponed the project. The success of his appeal to friends and acquaintances, many of them non-Catholics, under such conditions is a fair measure of his incurable optimism and his hold on the loyalties of others. Some were compelled to refuse a contribution and did so with obvious pains; others contributed a hundred dollars with apologies. Within a year he had received 1,720 dollars, a sum sufficient to acquire appointments for the room and to purchase more Guiney material and associated items. Father Earls succeeded admirably and the room has become one of the better known memorials dedicated to American literary figures in New England college libraries.[9] And Alice Brown, delighted with the tribute to her friend, found it the answer to those who deplored the neglect of Miss Guiney. "Have you," she would ask, "visited the L. I. G. Memorial Room at Holy Cross College, Worcester?"[10] She was thankful to Michael Earls

[8] Alice Brown, *Louise Imogen Guiney* (New York, 1921); M. Earls (ed.), "Letters of Louise Imogen Guiney," *The Bookman,* 55 (April, 1922, August, 1922), 56 (February, 1923); E. M. Tenison, *Louise Imogen Guiney: Her Life and Works 1861-1920* (London, 1923); *Letters of Louise Imogen Guiney,* edited by Grace Guiney with a preface by Agnes Repplier (2 vols., New York, 1926).

[9] William H. Nicholas, "Literary Landmarks of Massachusetts," *National Geographic Magazine,* 97 (March, 1950), 279-310.

[10] A.L.S., Alice Brown to Earls, no date, in the Brown-Earls correspondence, Dinand Library.

for what he had done; she knew the room was at the same time a tribute to him.

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for November, 1907, contributed by the editor, Fr. Heuser, is an announcement of the appointment for the first time of a bishop for the Ruthenians of the United States. This took place in consequence of an apostolic letter of Pope Pius X, *Ea semper,* prescribing in detail the procedure to be followed in the establishment of a diocese of the Oriental rite for the United States. The first bishop was the Rt. Rev. Stephen Ortynski. . . . Fr. John Friar, of Canterbury, England, writes on "The History of Epitaphs," with special emphasis on those found on ancient English gravestones. The author states that in early English times inscriptions were forbidden on tombs except those of persons distinguished by their position or remarkable for their wisdom or virtue. . . . Fr. A. Walsh, O.S.A., contributes a lengthy article on "The Priest as Teacher of his Flock," in which he proposes the principles and rules that should guide the preacher in announcing the word of God to his people. He suggests, in general, the popular treatment of fundamental truths, bringing them within the grasp of the common mind. . . . Fr. J. Murphy writes on "Pontifical Decorations," describing with the aid of illustrations the various honors and orders which the Holy See is accustomed to bestow on worthy members of the clergy and the laity. . . . The memorable Encyclical Letter of St. Pius X, "De modernistarum doctrinis," was issued as a supplement to this issue, and in the brief anonymous commentary we read: "If the professor of theology or apologetics were to take this Encyclical, which makes a moderate-sized booklet of fifty printed pages, he would have an ideal text-book. . . . What is done in the seminaries might be done in a modified way in our catechetical schools, in the reading-circles of our young men and women who aim at true progress illumined by the teaching of the Church of Christ." . . . In the Studies and Conferences there is a brief article reprobating the taking up of a collection by the celebrant of the Mass, a custom which evidently still prevailed in some places, despite the clear and vigorous condemnation by the Third Council of Baltimore.

F.J.C.

OUR LADY: THE HEART OF THE MYSTICAL BODY

Devotion to Our Blessed Lady is a glory and inspiration of the Catholic Faith. Frequently, however, this devotion is vague and sentimental rather than clear and doctrinal. As a consequence our ideal and service of the Mother of God often fall abysmally below the reality which is herself. To commensurate our devotion, therefore, with the beauty and greatness of God's Mother and our own, we must set her in the rich doctrine of the Mystical Body, as occupying an absolutely unique position in the scheme of salvation and the whole supernatural order.

The supernatural order is not a copy of the natural order; the contrary is true. The natural is an image of the supernatural; not *vice versa.*

As the natural relationships of brother, spouse, son, sister, etc., are images of the same relationships found in the supernatural order but to a far nobler degree, so too the natural relationship of mother is an image of a supernatural mother, Mary the Virgin.[1] Through her we receive far more than the natural life given to us by an earthly mother, for through her we receive supernatural life, which is a share in the divine life of God Himself. Mary's supernatural or spiritual maternity, therefore, is the anti-type of all natural maternity.

In a generic way this summarizes Mary's position and function in our sanctification. To arrive at a more specific knowledge of her place in the true Church, we may turn to comparisons and analogies suggested by revelation concerning our incorporation in Christ. From studying these inspired analogies of Scripture, we can obtain a more accurate and profound knowledge of the supernatural social structure of the Church, and by consequence, of Mary's place in that structure.

In our discussion, however, we must guard against assigning to mere metaphor the doctrinal content contained in a formula clearly announcing some truth of revelation "without the obscurity of type

[1] Cf. Cyril Vollert, S.J., "The Place of Our Lady in the Mystical Body," in *Marian Studies,* III (1952), 175.

or figure."[2] Intrinsically metaphor has no such value. It is only of value in so far as it suggests or illustrates a teaching assumed to be proven on other grounds. "In applying to the Blessed Virgin a metaphor that may characterize her mission in the supernatural order of grace, we can do no more than transfer to this order a comparison or likeness suggesting that Mary exercises functions analagous to those which the word signifies in its literal sense. Therefore we should reason not from the simple metaphor, but from the doctrinal content which the metaphor epitomizes."[3]

As a fount of such metaphorical knowledge about the Church, the New Testament, especially the writings of St. Paul and St. John, are the primary sources. There the Church is portrayed as a temple of the Holy Spirit,[4] and each individual soul is in turn a temple fashioned in likeness of the original. Furthermore the Church is a field[5] sown with the good seed of Christ's doctrine. It is a vine of which Christ is the trunk and we are the branches.[6] Again the Church is portrayed as the ideal spouse acquired by Christ and purified by His blood.[7] Finally the Church is represented as a body whose soul is the Holy Spirit. In our brief discussion, we shall restrict ourselves to a consideration of the Church and Mary as a part of the Church, under this metaphor of "body."

"As the body is one, and hath many members, and all the members of the body, whereas they are many, yet are one body, so also is Christ. For in one Spirit were we all baptized into one body. . . . You are the body of Christ and members of member."[8]

Just as the arms, the legs, the trunk, the head, the heart—all the members—form a physical body, so too all the members of the Church form with Christ a real organism called the Mystical Body of Christ. In this Mystical Body each person has his particular function. In all "this great variety of functions, the most eminent and essential are those of Christ and His Mother."[9]

[2] *Ibid.*, 186.
[3] *Ibid.*
[4] Cf. *Eph.*, 2: 19-22.
[5] Cf. *I Cor.*, 3: 9.
[6] Cf. *John*, 15: 5.
[7] Cf. *Eph.*, 5: 25-32.
[8] *I Cor.*, 12: 12 f., 27.
[9] Vollert, *op. cit.*, 185.

In that Mystical body, Christ's position as head is well defined. What is Mary's position and function? Within this metaphor of "body" what metaphor for a part of that Mystical Body can best express Mary's unique relation to the Church, the Mystical Body of Christ?

To express that relation, the great scholastics of the Middle Ages, among them St. Albert the Great and St. Bernardine of Sienna, have used the metaphor of "neck." Later theologians, among them Matthias Scheeben, Feckes, García Garcés, however, have objected to the "neck" metaphor from the viewpoint either of aptness, of beauty, or of propriety.[10] As a consequence modern authors, chief among them Scheeben, have favored the metaphor of heart in attempting to describe Mary's importance and function in the Church, the Mystical Body of Christ.

In our opinion, heart is an admirable metaphor for expressing Mary's place and function in the Mystical Body of Christ. It is admirable, moreover, for three reasons, namely aptness, beauty and inspiration.

The metaphor of heart is apt because it suitably describes Mary's relation to other members of Christ's Mystical Body. As the heart is hidden in the human body so is Mary's influence hidden in the Mystical Body. In the Church, the Mystical Body of Christ, Mary's role is hidden since she holds neither any hierarchical office nor administers any sacraments. Like the human heart exercises its influence through the arteries in an invisible, hidden action, so too Mary in the Mystical Body communicates supernatural life from the head to the members in a silent, hidden, indispensable way.

As the human heart is animated by the human soul, so Mary is supernaturally animated by the Holy Spirit. By Him she received the fulness of grace from the first moment of her conception. Through the mediation of Mary, the heart of the Mystical Body, the Holy Spirit circulates His life of grace through the members of that Body.

As the human heart is subject to the human head so Mary, the heart of the Mystical Body, is subject to Christ its Head. Through her the prayers, works, and sufferings of the Church are directed to

[10] Cf. *ibid.*, 187 f.

Christ the Head. From Him she receives the direction and the operation, which she communicates to every member of His Mystical Body.

The metaphor of heart is a beautiful expression of Mary's function in the Church. The heart is a "thing of beauty and a joy forever." About it artists have created masterpieces of beauty. Out of it God the Supreme Artist has created that supreme beauty called sanctity.

As in the case of the human body, so too in the case of the Mystical Body, Mary concentrates and communicates all that is beautiful. From eternity God the Father predestined her to mother the Archtype of Beauty. In the fullness of time the Father created her immaculately beautiful in body and soul. In time, also, the Holy Spirit, the Spirit of Love, prepared her to attract and contain the Word Made Flesh in the ineffable mystery of the Incarnation.

Primarily the heart in the human body is a symbol of love. Primarily, also, Mary, Heart of the Mystical Body, symbolizes the love human and divine in that body. She symbolizes divine love since she is the mother of the Word hypostatically united to the Flesh.

She symbolizes human love, moreover, because she is mother of the perfect Man. She is a symbol of human love because her Immaculate Heart mothered the Sacred Heart. She is the symbol of human love because she gave the supreme proof of human love by uniting her compassion to Jesus' passion, dying a mystic death with Him on Calvary to give us supernatural life.

As heart of the Mystical Body, moreover, Mary is the inspiration for our hearts. Her hidden integrating function in that Mystical Body makes us realize that we are not insulated, self-sufficient microcosms in an egocentric cosmos, but interdependent cells in that marvelous mystical organism centered in Christ. This realization scalpels out from us the gangrene of pride and ingrafts the healthy tissue of humility.

As heart of the Mystical Body, Mary encourages us with the conviction that she is our mother ready to strengthen us in our weakness. As heart of the Mystical Body, she sympathizes with all our sufferings and sorrows with that compassion she learned from Christ on Calvary. Finally as heart of the Mystical Body, Mary

inspires us with that love which sacrifices itself unto death for the Church, the Mystical Body of Christ our Head, Who loved us and laid down His life for us.

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THOMISTIC ANALYSIS AND CURE OF SCRUPULOSITY

I do not think that the confessor, religious superior, or vocational director finds any problem more distressing and difficult of solution than the problem of scrupulosity. No respecter of person or of age, scrupulosity may blight the prospects of a young vocation or haunt and harry the most venerable religious, bringing work and the practice of vocational obligations to a standstill.

SCRUPULOSITY

St. Antoninus follows St. Jerome in comparing scrupulosity to the ant lion. The ant lion is an insect which digs a little pit in the sand and lies waiting for the approach of the ant. When the ant appears, the ant lion commences to remove the sand, grain by grain, from beneath the feet of the ant. The ant struggles to retain its footing; but without success. Soon the ant is exhausted by its efforts, and falls into the jaws of the ant lion.

It is the removal of the little certitudes and confidences of life by little doubts and fears that robs the scrupulous person of firm mental footing. There is a continued struggle with gradually waning strength, tending to total exhaustion.

Scrupulosity is an ailment caused by diminutives, and named after diminutives: *scrupulus,* a little stone; *pusillanimitas,* a puny spirit. (The great Saints and Doctors of the Church treat of scrupulosity under pusillanimity.)

The word "scruple" in the original Latin meant a little stone, such as bruised the feet of those who walked barefoot or entered the sandals of those who were shod. It is carried over as a figure of speech into the moral life, where it recalls the wincing countenance and hesitant tread of those whose path through the moral life is beset with trifling doubts and fears. One whose reaction is entirely out of proportion to such besetting difficulties, whose moral decision and progress are halted by those doubts and fears, is said to be scrupulous, that is, halt and hesitant of conscience.

We may distinguish *three types* of scruples: those arising from a tender conscience, those which have a sinful origin, and neurotic

scruples. It is the latter type which is associated with scrupulosity in the ordinary and principal sense, and which demands treatment outside the confessional.

THE SCRUPLES OF A TENDER CONSCIENCE

Pusillanimity is the cause of neurotic scruples; poverty of spirit is the cause of the scruples of a tender conscience. Because poverty of spirit may bear a surface resemblance to pusillanimity, the spiritual director may mistake the one for the other.

In contrast to the pusillanimous, one who is poor in spirit is disturbed by real sin, not by that which is imaginary. His will bravely refuses consent even to venial sin, and flees each known occasion of sin. This is in marked contrast to the pusillanimous man, who lacks the magnanimity to undertake the arduous or to stoutly resist the lure especially of sins of the flesh.

A tender conscience accompanies the attempt to discover one's weaknesses and slightest sins or imperfections, in order to eradicate such defects out of the love of God.

One who is poor in spirit allows his conscience to be guided by the Holy Spirit through the Gift of Counsel. By this Gift, says St. Thomas, "the anxiety of doubt is put to rest."[1] The lack of chronic anxiety and restlessness is the sign which clearly distinguishes the tender conscience from one which is pathological or sinfully scrupulous.

The scruples of a tender conscience are evoked by a hatred of sin; they excite sincere detestation of sin; they do not last long; they end in serenity of soul. In one of normal health, passion or emotion is by its very nature a passing thing which cannot take firm root in the subject. If emotion is excessive in duration or intensity in one of normal health, this must be attributed to the failure to acquire virtue or to co-operate with the Gifts of the Holy Ghost. All other things being equal, scruples will necessarily be transitory in one with a tender conscience.

One will expect to find this sort of scruples in those especially who are beginning the way of perfection. Here we find that fear which is the beginning of wisdom, initial fear, which, as St. Thomas

[1] *Summa theologica,* IIa-IIae, q. 52, a. 3.

says, may have an admixture of servile fear.[2] As a person advances in sanctity God may give him greater poverty of spirit. Therefore, the tenderness of his conscience may increase. The spiritual director must not be surprised to find scruples in souls which are advancing in perfection.

SCRUPLES ARISING FROM SIN

In general, the signs of scruples coming from sinful influence are the daughter-sins of sloth. There is a growing coldness and loss of devotion to spiritual things, with a tendency to put off prayer and the sacraments, including the sacrament of Penance. This is in direct contrast to other types of scrupulosity, which seem to drive a person to the confessional.

Escapism is a prominent feature. The scrupulant seeks to avoid clear awareness of his spiritual duties, and constantly rationalizes his capitulation to weakness and temptation. He is rankled by those who would bring him face to face with his true condition. His shrinking soul is haunted by a lack of hope for the future, balanced by a resentment of the spiritual things which are so difficult and accusing. Eaten alive by wishful thinking, he is seldom if ever energized by courageous willing. Pride prevents the honest confession of his sins, and shuts him out from the grace of God.

NEUROTIC SCRUPLES

Neurotic scrupulosity is an emotional disorder. Emotion is a reaction which involves the body; it is a concrete experience having dimensions of time and quantity. If the duration and intensity of the emotions relating to conscience are habitually quite out of proportion to the situation which arouses them, the person is said to be scrupulous.

We may define neurotic scrupulosity, therefore, as the excessive duration and intensity of those emotions which relate to conscience, with a resultant inability to come to a decisive conclusion about personal moral matters.

Neurotic scruples are not aroused by sin as such. The scrupulous do not react to Original Sin as they do to personal sin. It is the

[2] Cf. *ibid.*, IIa-IIae, q. 19, a. 2.

personal element, rather than the sinful element, which disturbs them. Personal involvement in sinful situations makes such sin more vivid and concrete, and gives rise to emotions which sin as such does not arouse. Scrupulosity exists when the anxious emotions surrounding personal sin are of excessive duration and intensity.

Intense emotion tends to color and distort one's perception of things. To a person in great fear the object feared seems more terrible than it really is; to one very much in love the object loved looks more attractive than it really is.[3] In scrupulosity the emotions make temptation look like sin, venial sin look like mortal sin. Past actions are distorted by an emotionally disturbed memory so that confessions seem to be certainly bad or uncertainly good. Memory is affected not only in its work of recall, but also in its work of storing. How often the scrupulant requests that the penance be repeated by the confessor after absolution has been given.

Emotion tends to fix the mind upon the object of the emotion, or to distract the mind into vacant reverie. It is not uncommon for a scrupulous penitent to fail to hear whatever the confessor or spiritual director has said. It is difficult to maintain contact with such persons.

When the mind of the scrupulant does attend to matters of conscience, it oscillates in doubt between the judgments "guilty" and "not guilty," "sinful" and "not sinful," "God loves me" and "God does not love me," and so on endlessly.

To arrive at a moral judgment the mind must take into account all the circumstances surrounding the action which it is judging. The mind must hold this ensemble in one concrete picture, which it matches against the moral law. Now, it is the peculiar weakness of the scrupulous mind that it cannot maintain the unity of the ensemble long enough to come to a firm moral decision and decisive choice. Emotion of fear and pusillanimity distract the mind to other considerations or magnify certain elements of the picture so that the whole becomes a caricature of the real life situation. As successive waves of emotion magnify and distort different elements of the picture, the mind is thrown into the confusion of doubt and anxiety.

[3] Cf. *ibid.*, Ia-IIae, q. 44, a. 2.

A truly scrupulous person is one whose practical reason is robbed of all or much of its freedom. He may be able to see and discuss in a speculative way the folly of his conduct. But when he begins to reason in a practical way to conclusions of conscience which affect him personally, his detachment and breadth of vision are quickly dominated by sadness, pusillanimity and fear.

Pusillanimity and fear are movements of the irascible appetite. The irascible appetite is rooted in the cogitative power, the faculty which posits one or both premises and draws the conclusion as the instrument of the intellect in reasoning about personal moral matters. When these emotions gain the ascendency as in scrupulosity, they shut out the possibility of balanced reasoning in the moral area.

PREDISPOSITIONS TO SCRUPULOSITY

The type of personality most prone to scrupulosity is the cerebrotonic, the introvert who likes to be alone with his sorrow and his problems. He must work out solutions largely on his own. His thoughts and emotions are shut up within him, so that he is difficult to really know even after years of acquaintance. He enjoys reading and thinking; has a weakness for daydreaming. He is unceremonious, dislikes the elaborate ritual of eating and recreation which other personality types relish. He is easily bruised emotionally, and recovers slowly, if at all, from sadness and resentment.

The cerebrotonic is the night-owl, who has difficulty in going to sleep. His latter hours of sleep are his most refreshing, so that it benefits him to sleep later in the morning. Science has demonstrated the close correlation between body temperature and temperament. The body of the cerebrotonic does not awaken to full efficiency until rather late in the day, paralleling the slow rise to normal of the body temperature which has fallen during sleep. Peak efficiency is reached at night. For this reason we see the scrupulous person suffering greatest mental agitation and emotional depression just when others are wearily easing into the refreshment of sleep.

Hot blood disposes to anger and courage; lowered body temperature disposes to fear and pusillanimity. Scrupulous persons are deterred from receiving Holy Communion by the fear which invades the chill body and shrinks the hesitant soul during the morning hours which precede the daily rise of body temperature.

THE ORIGIN OF SCRUPULOSITY

Many cases of scruples have an origin which traces back to childhood. If children, particularly those of a cerebrotonic temperament, are harshly and constantly criticized for their mistakes, they develop a fear of making mistakes, lest they be exposed to the hurt and embarrassment of renewed criticism. They become afraid to act at all on their own initiative unless the action is so perfect as to preclude criticism from any quarter. This is the beginning of that perfectionism so characteristic of the obsessive-compulsive personality possessed by the scrupulous person. Such a person cannot act unless he is completely certain that his action is perfect. This gives rise to the impression among priests, doctors and superiors that the person is self-willed, resisting help and advice.

Again, if nothing that a child does or thinks escapes the criticism of his elders, whom he longs to please, the child's confidence in himself and his opinions is ruinously undermined. He is afraid to come to any opinion or solve any doubt, lest it too be ridiculed.

Soon there are persisting doubts about conscience, confession, vocation, a thousand and one things. The child's confidence is so demoralized that he does not trust his ability to settle any such doubt. He is scrupulous.

Apace with the habit of doubt grows a lack of confidence, which is the very opposite of the virtue of hope. Hope, says St. Paul, is the sure and firm anchor of the soul.[4] Without hope the soul is adrift, at the mercy of every ill wind of life.[5] Such is the condition of the scrupulous. Vaguely apprehensive or nakedly panicky in the face of each new emergency. Unsure of every decision: whether it be about conscience, work, or even play.

While an attitude of belittlement and ridicule is the cause of many a case of scruples, no less devastating and far more insidious is the opposite mistake of doing too much for a child. If a child is too closely guarded and assisted, if he is constantly warned from enterprises in which he might hurt himself, if too much is done for him which he could do for himself, though not so well, the notion begins to dawn in the child's mind that others have no confidence in his

[4] Cf. *Heb.*, 6:19.
[5] Cf. *James*, 1:6.

ability to think and act for himself. Eventually he begins to ascertain the possibility that "perhaps they are right and I am wrong." The opening wedge for scrupulosity has been introduced.

St. Paul warns parents of these very dangers to the child's personality. "Fathers, do not provoke your children to wrath, lest they became pusillanimous."[6] St. Thomas explains this text by saying that the things which cause anger are those which sadden and deject the soul. The sadness can give rise to either anger or pusillanimity.[7] Whether anger or pusillanimity does follow depends to a great extent upon the hereditary temperament of the child. The child of cerebrotonic temperament is predisposed to pusillanimity and scrupulosity. It is with such children that parents must be most careful.

The warning of St. Paul is directed no less to religious superiors, whose subjects become again as little children when they enter religious life. The religious who submits with childlike malleability to the direction of a superior is of necessity exposed with peculiar tenderness to the dangers mentioned by Saint Paul.

The feeling of uselessness and belittlement which comes to one whose elders do too much or too little for him gives rise to a sadness and dejection of soul which can never be caused by bodily pain or distress accompanied by secure trust in loving superiors. The loneliness of those who do not love or trust, who have not learned to allow others to love and trust them, is the surest cause of a shrinking soul. It is most devastating to the tender soul of a growing youngster. It blights the moral life of the most erudite. A man may know all the speculative theology and psychology of scruples, and himself be the victim of pusillanimity.

The evils which arise in the life of a youngster by the mismanagement of parents or superiors can come also from the youngster himself. A person who establishes for himself proud ambitions beyond his competence is foredoomed to failure, dejection and the danger of pusillanimity. In the case of children such false hopes are often by the prompting of doting parents, who set impossible standards for a child in whom they hope to achieve vicariously a fame which they personally never attained. Religious superiors may

[6] *Col.*, 3:21.
[7] Cf. *op. cit.*, IIa-IIae, q. 133, a. 2, ad 2.

make the mistake of pressing their subjects for accomplishment beyond their God-given abilities in studies or other endeavors.

In those of more advanced years the same evils may follow from their own pride, vainglory and ambition.

THE REMEDY

St. Thomas points out that nature tends with greater force to repel that which is contrary to it, if the evil be present.[8] Thus, bodily heat, the natural instrument of all vital processes, rises to feverish heights to kill off infection.

We see this verified in the scrupulous, whose daily ritual of feverish activity of body and mind would prostrate the average person. Violent indulgence of the concupiscible passions is not uncommon. The tragedy is that, while nature provides so much energy for impulsive, compulsive or explosive behavior, little or none of it is available for rationally initiated behavior.

The situation will not improve until we find some way of revitalizing the enervated irascible appetite, which sustains the movement of practical reasoning and conscience in man. Scrupulosity is basically a weakness in the irascible appetite, the seat or fortitude, the guardian and control of the concupiscible appetite. The aim of the spiritual director is to bring abiding strength and virtue to the irascible faculty.

St. Thomas and the Fathers of the Church indicate how this is to be done. It is done by stirring up anger. Anger is the strongest of the irascible emotions; it gives the name to the whole faculty. It is the easiest to stir up. When roused, it brings the appetite vigorously into action. Anger draws off psychic energy from compulsive and impulsive behavior, and puts it at the service of hope, fortitude and patience.

Anger drives out the contrary emotions of weakness: fear, pusillanimity, hesitancy. Aristotle says: "You cannot be afraid of a person and also at the same time angry with him."[9] St. Thomas says: "As regards anger, if we consider it under the aspect of its proper movement whereby a man is aroused to take vengeance, it

[8] Cf. *ibid.*, Ia-IIae, q. 48, a. 2.
[9] *Rhetoric*, II, 3.

does not cause pusillanimity, which disheartens the soul; on the contrary it takes it away."[10]

If a person be afflicted with scrupulosity or any obsessive-compulsive habit—masturbation, for example—if a man be faced with any great decision or challenge in life, a strong controlled anger will be found the most efficacious natural aid from within. St. Thomas cites Gregory the Great in support of this: "Reason rises with greater vigor against bad habits when it is assisted by a controlled anger."[11]

Anger, of itself, does not cure scrupulosity or any other bad habit. It is an instrument of cure. We stir up anger for its medicinal effect of countering the psychasthenia, or psychic weakness, which accompanies all serious scruples. Anger, sustained and controlled, is a continuing source of emotional energy in the service of hope, courage and patience. It is these latter virtues, rather than the anger itself, which effect the eventual cure of scrupulosity.

In thus turning anger to the service of virtue, we are imitating the anger of Christ in the Temple. Just as Christ used anger in cleansing the house of His Heavenly Father, so too we use anger in purging this temple of the Holy Ghost which is our body.

It is to this virtuous use of anger that St. Thomas applies the verse of the Psalms: "Be angry and sin not."[12] He also recalls the words of the prophet Isaias: "I looked about, and there was none to help; I sought, and there was none to give aid; and my own arm hath saved for me, and my indignation itself hath helped me."[13]

SCRUPULOSITY AND ANGER IN ST. IGNATIUS LOYOLA

It is interesting to compare the following two passages from the biography of St. Ignatius Loyola in *The Catholic Encyclopedia:* the first concerning his scrupulosity, the second concerning his anger.

He went to

> a cavern near the neighboring town of Manresa, where he might retire for prayer, austerities, and contemplation, while he lived on alms. But here, instead of obtaining greater peace, he was consumed with the

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[10] *Op. cit.,* IIa-IIae, q. 133, a. 2, ad 3.
[11] *Ibid.,* IIa-IIae, q. 158, a. 1, ad 4.
[12] *Psalm,* 4:5.
[13] *Isaias,* 63:5.

most troublesome scruples. Had he confessed this sin? Had he omitted that circumstance? At one time he was violently tempted to end his miseries by suicide, on which he resolved neither to eat or drink (unless his life was in danger), until God granted him the peace which he desired, and so he continued until his confessor stopped him at the end of the week. At last, however, he triumphed over all obstacles, and then abounded in wonderful graces and vision.

. . . We notice a certain progression in Ignatius's dealing with accusations against him. The first time he allowed them to cease without any pronouncement being given in his favour. The second time he demurred at Figueroa wanting to end in this fashion. The third time, after sentence had been passed, he appealed to the Archbishop of Toledo against some of its clauses. Finally he does not await sentence, but goes at once to the judge to urge an inquiry, and eventually he made it his practice to demand sentence, whenever reflection was cast upon his orthodoxy.[14]

THE ART OF CONTROLLED ANGER

Living properly is like an art; it is prudence. Both art and prudence, says St. Thomas, require that you let yourself go. If you are too advertent and rational in executing the works of art or prudence, you interfere with them.[15] If you pay too much attention to the mechanics of typing, you are soon all thumbs. You never have enough repeated performances free of error to acquire the habit of typing.

So also with the virtues of temperance and fortitude, which must be acquired by repeated acts of the body at the command of reason. If one is overadvertent and hypercontrolled, the expressive acts by which these virtues are acquired will not take place often enough or fully enough for the development of the habit. Virtue does not consist in mere continence or restraint. Virtue consists not in repression, but in expression. The cerebrotonic temperament, which is most prone to scrupulosity, has the greatest difficulty in free expression, because of an innate tendency to overadvertence and hyperattention.

It is here that infused virtue comes to the rescue. Restraint is due to pusillanimity, which in turn is rooted in a faltering hope. The infused virtue of Hope strengthens a person to act no matter

[14] *The Catholic Encyclopedia*, VII, 640 f.
[15] Cf. St. Thomas, *op. cit.*, IIa-IIae, q. 158, a. 1, ad 1.

how great the tribulation or obstacle. But to eradicate the obstacle so that virtuous expression becomes easy is the work of the acquired virtue.

The act of the infused and acquired virtue of hope is materially the same, just as in the drunkard one and the same thirst is controlled by infused and acquired temperance.[16] By co-operating with infused Hope perseveringly over a period of time the corresponding acquired virtue is attained, and the obstacles which make for repression and prevent expression are overcome.

Herein, I believe, lies whatever efficacy can be claimed for the traditional practice of putting scrupulous persons under strict obedience to the director. It is not so much obedience, but hope and trust in the confessor which effects the cure. St. Alphonsus, who is famous for this method of treatment, says: "Confidence is to be placed in the confessor."[17]

Hope resembles Charity. Just as Charity includes a love of God, a proper love of self and neighbor, so Hope includes confidence in God and a proper confidence in self and in those whom God has destined to help one carry the cross as Simon the Cyrenean did. Daily co-operation with the graces of trust in God, self and others, which come from the infused virtue, will eventually bring the corresponding acquired virtue by which fear, doubt and pusillanimity are moderated intrinsically.

WHAT TO BE ANGRY AT

In telling the anger of Christ in the Temple, St. John recalls the words of prophecy: "The zeal of thy house has eaten me up."[18] Christ was so in love with His Heavenly Father that he immediately moved to the defense when the one He loved was wronged or threatened. This reaction is jealousy. Jealousy which protects a holy love is called zeal.

By spiritual reading, meditation and other such means the scrupulous person must develop such a fervent love of God that he will, like Christ, be eaten alive with holy jealousy whenever that love is threatened, whether the threat be some occasion of sin from

[16] Cf. St. Thomas, *In Sent.*, III, d. 33, q. 1, a. 2, q. 4, ad 2.
[17] St. Alphonsus, *Theologia moralis*, I, c. 1, n. 12.
[18] *John*, 2:17.

without or some reaction from within his own person. The fervor of zeal naturally passes into the heat of anger, when the threat is something which must be conquered or driven out.

The zeal of Christ mounted to anger and supplied the bodily and emotional strength needed to drive the moneychangers from the Temple. Deliberate anger in the face of scruples or any great challenge of life will give sustained energy of body and soul for confidence, courage and victory. By anger Christ purged the house of His Father and made it once again a house of prayer. The Christian can do the same for his body, making it once again the dwelling place of God and a house of prayer.

Anger, then, should be aroused against any emotion of weakness, laziness, self-pity or sadness which is ruining one's life and preventing the fulfillment of duty. Anger should be stirred up against the occasions of sin: any person, place or thing which would lure one from God or prevent the prompt fulfillment of religious and other obligations.

To the extent that a thing is difficult, says St. Thomas, it causes sadness and may lead to pusillanimity. One must, therefore, accept the challenge and become angry at the difficulty in order to conquer or endure it without being broken in spirit by it.

The time to prepare for war is during peace. The time to prepare for battle against scrupulosity is when the attacks are not so strong. Without spiritual reading and the other means by which a devout love of God is built up in the will and emotion, there is little or no prospect of rousing zeal or anger when they are most needed.

MAKING SADNESS MANAGEABLE

Sadness is the most devastating of the emotions. Fear works the same havoc, and is second to sadness in this respect only to the extent that its object is future rather than present.

If reason is to dominate the emotional scene through the instrumentality of anger, we must first moderate sadness and fear to the point where they are weaker than anger. This is done in many ways.

It is done by physical therapy: baths, drugs, rest, etc. A good cry helps, because pent-up troubles cause greater sadness than those which are given release and expression.

Self-love must be appealed to, says St. Thomas. Self-love is more enduring than love of others, who may have been lost through death or defection. One of the great benefits which comes to the scrupulant in discussing his troubles is the revival and exercise of self-love, which gives pleasure and assuages sadness.

The sympathy and help of a friend who shares the load lightens the burden of sorrow and engenders the comforting conviction that there is someone who cares, someone who loves. Loneliness is the greatest single cause of sadness. No one is meant to carry his cross alone. Christ had Simon the Cyrenean to help Him. When all abandoned Him in the Garden of Gethsemane, God sent an angel to comfort and strengthen Him. The scrupulant must see that God will use extraordinary means, if necessary, to provide help in his sorrow.

A peaceful, cheerful environment helps, says Saint Thomas, because present joyfulness is more vivid and moving than the memory of past sorrow.

The use of games and hobbies is recommended, to build confidence through the hope and achievement of victory. Association with persons who have been victorious is infectious. This is the reason for the success of such organizations as Alcoholics Anonymous and Recovery Incorporated. Association with the Saints through reading their lives achieves a like effect, if the lives are written in a concrete, vivid way so as to move the emotions as well as the mind. They are our older brothers and sisters in Christ. If they endured the same trials and tribulations, the same fears and scruples, so by the grace of God may we.

Recovery from sickness is a vital self-process in which the doctor is merely an outside help to nature. It is the action of the healthy parts upon the sick parts which effects the cure. Sometimes the medicine is applied not directly to the sick parts but to the healthy parts, to augment their influence in the sick body, as when the blood is enriched by a special diet or by intravenous injections. It is after this fashion that meditation upon spiritual things aids in the alleviation of sadness. The delights of the soul redound upon the body. Meditation should stress especially the mercy and promises of a loving God, the supreme love of Jesus Christ who suffered and died for us, the abiding presence of the indwelling Trinity.

WHEN PSYCHIATRY IS NEEDED

Ordinarily, pain is the sign by which sickness is recognized. Sadness is to the soul what pain is to the body. Many illnesses submit to home remedies, to private non-professional treatment. If you attempt to treat a person's bodily ailment and the pain persists despite your ministrations, you decide that the case is beyond your competence, and you refer it to a doctor or specialist.

This holds true in scrupulosity. If you treat a scrupulous person with the usually indicated means, and the sadness persists together with doubt, fear and pusillanimity, you realize that the case is beyond your competence. It must be referred to a psychiatrist.

It is observed in psychiatry that if scrupulosity is not compensated in some way, it frequently degenerates into schizophrenia. If you are trying to help a scrupulous person and you feel that there is an iron-curtain which you simply cannot penetrate, there is strong reason for suspecting schizophrenia, a disease which demands prompt and expert treatment.

It is not for the ordinary confessor or spiritual director to make the definitive diagnosis of schizophrenia. Inaccessibility and resistance are the hallmark of scrupulosity and many related afflictions. We can finally judge that a psychotic degree has been reached in these attributes only if the person proves inaccessible even to one professionally competent to deal with severe scrupulosity. But the priest or spiritual director can generate a prudent suspicion on the strength of which to recommend psychiatric consultation.

DANGER SIGNS FOR THE SPIRITUAL DIRECTOR

The cerebrotonic sees that he is saddened and fearful where the ordinary man is not. He may try to balance the painful realization with a rationalized explanation. The likely premise in such reasoning will be that he is possessed of a sensitivity of soul and body beyond that of the ordinary man. This premise is the more seductive and dangerous in that it does have a real basis in the inherited physiological and psychological endowment of the cerebrotonic. It makes him a ready subject for hypochondria in matters of bodily health, scrupulosity in matters of moral health.

Having subscribed to the premise, the subject defends himself by asserting that others fail to understand him because they lack

the refined sensitivity needed for such understanding. Illnesses which are real to the hypochondriac must necessarily be imaginary to the doctor who is insensitive to them. Doubts and fears which are vitally real to the scrupulous must needs seem groundless to the confessor who lacks the spiritual sensitivity of his penitent. The hypochondriac will daily rehearse his ailments and treat them with self-prescribed nostrums from a well-stocked medicine chest. The scrupulant will endlessly review his state of soul, applying an elaborate self-devised formula of explanation and ritual of expiation. Pride may creep stealthily in, to move him to ascribe his scruples to tenderness of conscience, proof that he is more sensitive of soul, more poor in spirit.

The habit of such reasoning will accustom the mind to accept as valid an interpretation of reality which differs from that of the ordinary man. This is autistic thinking, thinking which is not subject to recension in the light of reality. As more and more of the mind's activity is subsumed under autistic premises, the health of the mind is eroded as if by a deadly cancer. This is the insidious disease of schizophrenia. Hypochondria and scrupulosity are often its forerunners and early signs.

It is common to find scrupulous persons indulging in sinful pleasure as a means of alleviating their sadness. Of old those beset by strong temptations to sins of pleasure have been advised to envision themselves as falling from a high peak to arouse the emotion of fear, or to imagine the delightful object in a repugnant condition, hideously distorted or covered with ordure. This advice works, perhaps, with those troubled with ordinary concupiscence, but it can well exacerbate the afflictions of the scrupulous by intensifying the very fear and sadness which are at the heart of their difficulty. It will be far better to avoid this approach entirely and concentrate one's efforts on stirring up the irascible appetite through the emotion of anger.

THE PSYCHOLOGICAL BASIS OF ANALYSIS AND REMEDY

We may conclude this paper with a brief exposition of the psychology upon which our analysis and proposed remedy of scrupulosity are based.

In the order of intention, all emotions or acts of will spring from joy or sadness. In ethics and moral theology we say that all human

action has for its end happiness in general. In pastoral psychology and psychiatry we may say that all pathological states of the soul ultimately trace back to sadness. Sadness is the root problem of psychiatry and psychotherapy. It is the great challenge of the distressed soul.

In the order of achievement or execution, love precedes and sustains every act of desire, happiness, hatred, aversion or sadness. When love dies, these collapse. If you love someone dearly, you will have an animosity toward his enemies. If you fall out of love, your animosity will collapse. Indeed, you may even go over to the side of the enemy. Some of the bitterest enmities are between those who were once closest in love.

Likewise in the order of achievement or execution, hope precedes and sustains every act of courage, fear or anger. Courage and anger arise only when there is some hope of victory. Fear exists only when there is hope of fleeing or avoiding a threatened evil. When hope disappears, these collapse. Hope may die out because its object has been obtained. In this case striving collapses into joy, as it will in Heaven. Again, hope may fade because victory over evil or the achievement of a goal is seen to be impossible. In such a case, fear or courage and anger collapses into sadness.

As hope fades, fear collapses into a kind of sadness which is called *anxiety*. Anxiety is a symptom common to all mental ailments. It is most pronounced in scrupulosity. Modern existentialism has taken it up as a central problem. Existential anxiety is one's reaction in the face of an awesome future existence about which the subject is helpless and hopeless. This is the sort of anguish or dread experienced by the scrupulous.[19]

Loss of hope makes future defeat so certain that for all practical purposes it is already present, and causes sadness: anxiety, anguish, dread. Hope makes future victory so certain that for all practical purposes it is already present, and causes happiness and joy.

When hope is strong, it is not necessary that victory be literally present; it is sufficient that it be practically present. Even if the literal present be filled with sadness and tribulation, under such circumstances one can endure. Hope, fortified with the energy provided by a controlled anger, gives rise to the virtue of patience by

[19] Cf. St. Thomas, *Summa theologica*, IIIa, q. 15, a. 7.

which present affliction is endured. This is the solution of the saint, accepting the chalice which may not pass away.

Unhappily, there is another solution to the problem of sadness, one which is taken by many. You may cause sadness to collapse by withdrawing the love which supports it. This is the solution of the apostate, the irreligionist, the traitor, the divorcee. Sadness is escaped because love is escaped.

Their anguish and anxiety, the very thing which distresses them most, is thus seen to be a consoling proof to the scrupulous of their very deep love of God. If they had foresworn that love, they would no longer be sad. That very deep love is the principle of their resurrection to health. Because of it they will stir up a fervent zeal and a righteous anger against sin which, united by Hope to the strong right arm of God, will purge them of weakness and sin as Christ cleansed the Temple.

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KOREA'S MARTYR-PATRON

Here in Seoul, a few yards from where I hear confessions in the little church of the French Fathers, there is a marble slab in the floor having engraved on it a martyr's palm and "A. K. 1821-1846." The major part of the relics of Blessed Andrew Kim lie beneath.

Till Korea hit the headlines in recent years most people knew little or nothing of the Florida-shaped peninsula jutting out of east Asia. Even now they are quite unaware of the glorious and unique entrance and growth of the kingdom of Christ there, which is hinted at in these few words by Pastor in *The History of the Popes:* "A well-known literate, Ni-tek-tso, chanced upon some Christian books and was attracted by their contents. A friend of his who was going with an embassy to Peking [1784] came into touch with Bishop Govea, was baptized, and on his return baptized Ni-tek-tso. In 1794 a priest coming to Korea found that there were already 4,000 Christians there. A persecution began immediately." These persecutions raged especially in 1791, 1801, 1815, 1839-1846, and 1866. Uncounted hundreds, even thousands, gave their lives for Christ. One hundred and five of them were solemnly beatified by Pius XI in 1925.

One of these was Andrew Kim-tai-ken, the first Korean priest. He was born in Tchoung-tcheng Province August 21, 1821. His father, Blessed Ignatius, martyred in 1839, set his son a heroic example of fidelity to God. By that time Andrew had already been almost three years in the seminary in Macao, where he had been sent with two other promising young Koreans by Blessed Peter Maubant. He was a well-spoken and courageous young man in robust health.

The French thought they saw in the Opium War between England and China a golden opportunity for forcing an entrance into Korea. Accordingly two ships were sent, and Andrew and a Korean classmate of his went along as interpreters. But the peace ended the French plans for entering Korea. Andrew and some other Christians were transferred to a Chinese junk and taken to Manchuria October 25, 1842. They were promptly seized as suspect foreigners. Father Maistre, his companion on the occasion, tells

what followed. "The young Korean student, Andrew Kim, full of fire and energy, gave a long discourse to the assailants. He reproached them for having fallen upon us as though we were thieves, for having ruined our reputation and odiously annoyed innocent men come from Kiang-nan province on business." Then an influential pagan intervened and they were liberated.

Now Father Maistre and Andrew determined to make their way into Korea by land. They would disguise themselves as beggars and try to slip through at the beginning of 1843. But Bishop Verrolles, the then Vicar Apostolic of Manchuria, thought it would be wiser for Andrew to go alone. Being a Korean and knowing the language, he could make his way more easily and there was less likelihood of his being discovered. He accordingly set out December 23 with two Chinese guides.

When still about five miles from Pyen-men, their destined place of entry into Korea, they met the annual Korean embassy of about 300 persons on its way to Pekin. There were some Christians in it. From one of them Andrew learned of the fierce persecution that had raged in Korea in 1839. Bishop Imbert and Fathers Chastan and Maubant had been put to death together with more than 200 others. His own father had been beheaded and his mother rendered penniless and homeless. The Christians in turn were giving her a home. The Korean Christian also gave Andrews various papers he had hidden in his girdle: a narrative of the persecution written by Lawrence Imbert, Bishop of Seoul, up to the day of his arrest; letters from the martyred Fathers Chastan and Maubant; a letter from the Korean Christians asking for new pastors.

With that Andrew determined to go on into Korea alone, to arrange for the entrance of Father Maistre the following February. He dismissed the two guides and went on to Pyen-men. There he lay over a day. He prepared his beggar's clothes. He concealed in them 100 taels of silver and forty of gold. He provided himself with some loaves and salted fish and very early the next morning struck out over the desert land that separated China from Korea.

He walked all day. Towards evening he saw in the distance the port of entry Ei-tsiou. He would cut a bundle of faggots, put them on his back, and get through the border guards as a poor man gathering wood. Let us hear him tell what happened next. "Just then some Koreans from Pien-men arrived driving a herd of oxen.

I joined them. At the moment when we were approaching the toll-house and a soldier was about to ask for my passport, I quickly slipped in among the oxen. Their height hid me from sight for a moment. But it was not all over yet, for everyone was ordered to present himself and give his name. As it was already night the processing was made by torch-light There was still another official watching from a more elevated place so that no one should get away. I did not know what to do. Those first examined began to leave. I followed them without saying a word. But an official called after me from behind and scolded me for going away before I had shown my passport. Since he kept on calling me I answered: 'The men have already shown their passports.' Then thinking they were coming after me I scurried across a narrow street of the town. Not knowing anybody I could not ask for shelter anywhere."

So he walked on all night, making about twenty-five miles. Those he came up with suspected him, questioned him closely, spied on him, threatened his life. He was in grave danger of being seized and killed as a thief according to Korean law because of the money he had about him. So he doubled back on his course and finally the next night headed back towards Ei-tsiou. Being without food for two days and exhausted, he threw himself down on the snow and went to sleep. But he was soon aroused by a voice which said: "Get up and walk!" and at the same time he saw a spirit which showed him the way through the darkness. In telling of this later he said: "I took this voice and this spirit as an illusion brought on by hunger and fear at being alone out there. But Providence rendered me a great service by that, because very probably I should have frozen to death and would have awakened in the other world." He almost drowned trying to cross the river. When he reached Pien-men, because of his hideous appearance, no one would take him in. But finally Providence, his pluck and his money got him food. He resumed his Chinese dress and rejoined Father Maistre. Thus ended Andrew Kim's first attempt to enter his beloved Korea.

There was a little Tartar village called Houng-tchoung near the mouth of the Tumen River near the Sea of Japan. It was to this approach on the extreme northeast of Korea that Bishop Ferreol, the vicar apostolic newly consecrated to succeed the martyr-bishop Imbert of Seoul, sent Andrew Kim to make a second contact with Korea. Near there for a few hours every other year a fair was held to give the Chinese and Koreans a chance to barter and sell animals

and other commodities. It was agreed the year before that some Christians would come. Andrew would meet them there and explore the possibilities of entry from this quarter. He himself tells us about it in a letter written in Chinese to his bishop.

Arriving in Manchuria they traveled over the frozen Singuri River to the great city of Yungki. His detailed description of the people, their morals and customs and language, the geography, forests, new year's celebration, superstitious practices for the dead, the smoke-filled houses, the Sino-Korean article of trade, the caravans along the route, the ferocity and daring of the wild animals and the snorting of the horses at their approach, even of the vermin: all this makes Andrew Kim's letter a valuable and most interesting historical document. After eight days they left their train, saddled their horses and struck out over the route that pierces the forests to the Eastern Sea. The whole journey took a month. A week after arriving at Houng-tchoung the fair finally opened at Kien-men, a Korean trading post a little more advanced towards the south. They hastened to the spot, carrying in their hands a white handkerchief and wearing a little red tea-sack at their girdle: the signs by which the Korean Christians were to recognize them. The letter continues:

We entered the town, we left again: nobody appeared. Hours passed. We became anxious. "Did they miss the rendezvous?" we asked each other. Finally, having gone to tether our horses at a small stream flowing 300 yards from the town, we saw coming towards us a stranger who had recognized our signs. I spoke to him in Chinese: he did not understand me. "What is your name?" I then said to him in Korean. "Han is my name," he answered. "Are you a disciple of Jesus?" "I am." "He is our man," I thought.

The neophyte led us to his companions. Four had come and they had already been waiting for us over a month. We dared not hold a long conversation: Chinese and Koreans were all around us. These poor Christians seemed very sad and depressed. The air of mystery which shrouded our conversation intrigued the pagans. When these seemed less attentive to what we were saying we slipped in a few words about our religious affairs and then came back quickly again to the business of buying and selling animals. "How much do you want?" "Eighty ligatures." "That's too much. Here, take this fifty and give me the beast." "Impossible! You won't have him for less!" In this way we threw those who were watching us off the scent.

I learned from these Christians that since the persecution the Korean Church had been left fairly undisturbed; that a great number of the faithful had retired to the southern provinces as less exposed to the fury of the storm; that several families had recently been converted to the faith; that it would be difficult for the neophytes to keep a European missionary in the country for very long but, trusting in the divine goodness, they would do all they could to receive him. Pien-men would be less dangerous than Houng-tchoung as a place of entry because, besides the difficulty of getting over the frontier, one entering from the north would have to traverse the whole kingdom.

Our conversation over, we took each other's hands and said farewell. They sobbed. Large tears ran down their cheeks. We regained the town and were lost in the crowd.

Andrew returned home refreshed and strong and toughened by his experience. Bishop Ferreol this year gave him all the orders except the priesthood. Only twenty-three, he was not yet old enough to be ordained a priest.

Soon he set out again for his homeland, this time to enter, prepare the way for his bishop, go to China and bring him in, remain and suffer a martyr's death.

Towards the end of 1844 Bishop Ferreol and his new deacon again took the road for Korea. January 1, 1845, they arrived at Pien-men just at the time the Korean embassy was crossing the frontier on its way to Peking. Last year's Christian spokesman was again in the suite of the ambassadors. During the night he came secretly to the inn where the bishop was staying. It was bad news he brought. The government had been alerted to the fact that missionaries were trying to enter and had lengthened and strengthened the border guard along the Yalu. No one could enter now without a passport bearing the mandarin's signature. A description of the three Frenchmen put to death in Seoul in 1839 had been sent everywhere with orders to arrest anyone who resembled them. So a very disappointed bishop very reluctantly agreed to postpone his entry still longer on the condition that the couriers come to fetch him take Andrew in with them. He was to arrange for episcopal residence in Seoul, establish relations by sea with China, and come himself to Shanghai to bring his bishop to Korea.

In a Latin letter written in Seoul March 27, 1845, he tells of his successful entry. Having received a blessing, he started out

with the Korean Christians in the middle of the night. By morning they were near Ei-tsiou. He sent them on ahead: he would meet them later at a fixed time and place. Going by unfrequented paths as far as it was safe, he hid in the snow, whiling away the time till nightfall saying his rosary. Then with a prayer he left his retreat and headed for the town. Arrived at the meeting-place there was no one there. Twice he ventured into the town looking for them. Then he sat down and waited, his mind full of terrible forebodings. They had come ahead of him, went away, came again, waited, went to look for him a mile or two away, finally found him.

Seven Christians had come with two horses to meet the bishop. But four of them, despairing of being able to bring in the missionaries because of the difficulties and dangers, had gone back with the horses, leaving the other three to go on to Pien-men. These four were Charles Seu, Thomas Y, and two servants. At daybreak, leaving at Ei-tsiou two Christians who were to follow after all our affairs had been settled, I took to the road with only one companion. I could scarcely walk, and after having gone seven or eight miles, I entered an inn to pass the night. Next day I procured two horses and continued on my way. The fifth day we found Charles and Thomas waiting for us with the horses at Pen-gi-ang. Travelling together for seven days we finally arrived in Seoul, the capital city. I was put up in a grass-roofed house which the Christians had bought. But because of their curiosity and indiscretion, and also because of the peril I am in (for the government knows that three of us went to Macao eight years ago and is waiting to seize us) I wanted the least possible number of Christians to know of my presence. I did not even allow my mother to be told of my arrival.

Andrew lay carefully hidden for some time. He became prey to great sadness and a serious illness, but "helped in my work by the merciful God I got everything ready for the reception of the very great prelate Bishop Ferreol and his missionaries. I bought a house in Seoul. I bought a boat for 146 piastres. And now I am preparing for my voyage to the Chinese province of Kiang-nan."

Another letter written from Shanghai gives the sequel. He had to prepare, get together a crew, and leave with the utmost secrecy. "I embarked with eleven Christians. Only four were fishermen, the others had never put to sea before. Forced to act secretly and in haste, I could not get good sailors nor take necessary provisions. We set out to sea the twenty-fourth day of the third moon. Seeing this the Christians were astounded and asked one another: 'Where

are we going?' But they dared not ask me: I had forbidden anyone to ask about our destination." Soon a storm struck. They were in grave danger of sinking. Almost everything was thrown overboard. They were very weak, having eaten almost nothing for three days. They thought they were lost. But Andrew showed them a picture of Our Lady and urged them to have confidence in her. They said their prayers and went to sleep.

After the storm had abated they refitted their boat as best they could and after another five days sighted the Kiang-nan shores. Chinese junks which they hailed refused to help them. Finally a Canton skipper was persuaded for 1000 piastres to tow them into Shanghai. After another eight days another storm struck them from which they considered themselves miraculously saved. Then pirates almost got them.

When a week later this strange little boat with its strange-looking men with their strange customs was towed into the harbor at Wousong suspicions rose high. The mandarin of the place closely questioned Andrew. He admitted that they were Koreans, that they were on their way to Shanghai, and asked only to be allowed to continue on. British officers helped them and soon they were on their way. Forewarned of their coming by Bishop Ferreol, the British consul at Shanghai received them kindly and lodged Andrew with a Christian family. Father Gotteland, a Jesuit, came and heard the confessions of all the Korean Christians with Andrew as interpreter and said Mass in their boat. Father Gotteland also gave him 580 piastres. Andrew gave 400 of these to the Chinese pilot. Soon Bishop Ferreol arrived with another missionary, a future martyr-bishop of Seoul, Anthony Daveluy.

On Sunday, August 17, 1845, at the little Christian settlement of Kin-ka-ham near Shanghai, Andrew Kim became the first native Korean priest. The following Sunday, assisted by Father Daveluy, he celebrated his first Mass at the minor seminary at Wam-dam. A week later the new priest got into his boat, secretly took aboard his bishop and Father Daveluy, and set sail for Korea.

Bishop Ferreol himself, in a letter written to the director of the Paris Foreign Mission Seminary October 29, 1845, from Kang-kien-in in southern Korea soon after landing there, gives an account of their crossing. Their boat was twenty-five feet long, nine feet wide, seven feet deep. Again they ran into a storm, lost mast and

sail and rudder. A dozen passing Chinese junks refused to help the floundering boat. A calm finally allowed them to refit and they sailed on. Land appeared. Andrew thought they would soon be disembarking near the mouth of the Han River which led down to Seoul. What was their chagrin when they found they were in Quaelpart (Chejudo), an island to the southwest of Korea and 250 miles from their destination! Refitting further they continued north for fifteen days, sailing between the countless rocky islands off the Korean coast, fighting winds and rapids, running onto rocks and sandbanks. October 12, 1845, they cast anchor in an obscure place. One of the men went ashore to announce their arrival. During the night two Christians came and took them ashore. Father Daveluy remained with a Christian family nearby to learn the language, Father Kim moved north to Seoul with his bishop.

Andrew Kim's priestly and missionary life in Korea is practically non-existent. Within a year after his return he was martyred. It came about this way. Father Maistre and other missionaries were still trying with ill success to effect an entrance into Korea from the north. Bishop Ferreol knew from experience how hard it was by sea. So he was searching for another way of communicating with China. Every spring numerous Chinese boats came to fish in the waters off the Kwang-hae coast northwest of Seoul. The bishop sent Father Andrew with some fishermen to explore the possibilities of getting through the border patrol in that quarter. He went, happily finished his mission, and was about to return when he fell into the hands of the mandarin. In a Latin letter from his prison in Seoul August 26, 1846, he gives the narrative. It is addressed to Bishop Ferreol.

> I went among them [the Chinese fishermen] at night and was able to have a private talk with the owner of one of the boats. I gave him Your Grace's letters. I also had written some for Fathers Berneux, Maistre and Libois and two Christians in China. I added to this packet two maps of Korea with a description of the islands, rocks, and other landmarks on the Hwang-hae shore. This spot seems to me a very favorable one for bringing in missionaries and sending letters, provided only one makes use of the services of the Chinese with caution.

But Andrew had fallen under suspicion. During the night the Korean satellites got hold of the letters and fell upon Andrew's boat.

They seized me by the hair and pulled out some of it. They tied me with a cord. They kicked me, beat me with their fists and with clubs.... Arriving on shore, they took off my clothes and beat me again and heaped abuse on me. Then they hauled me before the judge where a lot of people had gathered. The mandarin asked me: "Are you a Christian?" "Yes, I am," I answered. "Why, contrary to the king's orders, do you practice this religion? Renounce it." "I practice my religion because it is the true one. It teaches me to honor God and brings me to eternal happiness. As for apostasy, it is useless to speak to me of that." For this answer they put me to the torture. The judge continued: "If you do not apostatize, I am going to have you beaten to death." "Do as you like, but I will never abandon my God." Then they brought me a yoke eight feet long. I at once seized it and put it around my own neck. There was a great outburst of laughter from all those present. Then I was thrown into prison with the two sailors who had already apostatized. I was tightly tied by the hands, feet, neck, and waist so that I could not walk or sit or lie down.

After five days a subaltern, with a crowd of police, took him to Hait-sou, the capital of the province. The governor asked him many questions about the Christian religion. Father Andrew instructed him on the great truths. " 'What you say is good and reasonable but the king does not allow one to become a Christian.' Then he asked me about many things that could compromise the Christians and the mission. I was careful how I answered. 'If you do not tell us the truth,' they said in an angry tone, 'we will torture you in various ways.' 'Do what you want to.' And running to the instruments of torture I seized them and threw them at the feet of the governor, saying: 'I am quite ready. Strike. I do not fear your torments.' "

When the king heard of the arrest he had the prisoners brought to Seoul. Arrived there, Father Andrew was thrown into the prison for thieves. The traitor Il-saing-i had told that three young Koreans had been sent to Macao to study. Another Christian arrested identified the young priest. "So I told the judge I was Andrew Kim, one of the three young men, and went on to tell all I had had to suffer in order to get back into my own country. At this the judge and onlookers cried out: 'Poor young man! What terrible hardships he has had to bear since childhood!'" The letters he had tried to send off to China were brought in and he was asked to translate them. He translated only the parts that would not compromise anyone.

Father Andrew's long letter closes with: "I commend to Your Grace my mother Ursula. After he had been away for ten years she could only get to see her son for a few days and then he was snatched away again. Please console her in her sorrow, I beg you. Good-bye. I will see you in Heaven. Andrew Kim, priest, prisoner of Jesus Christ."

Andrew wrote from prison another touching letter of farewell to the Christians, urging them on to perseverance under persecution and telling them to take special care of the families of the martyrs.

If immediately after the killing of Bishop Imbert and Fathers Maubant and Chastan in 1839 the French had lodged a vigorous protest backed up with an imposing array of naval strength off the Korean coast, the fate of Andrew Kim and other future missionaries in Korea might have been different. But the French delayed and bungled and only now, in the middle of 1846, after the Korean people had come to despise them, did they appear and send an offensive letter to the king. Bishop Ferreol wrote at the time:

> Already this letter has been the occasion of the death of Father Kim or at least has hastened it. This is how. Father Kim had won the affection of his judges and the leading ministers. These asked the king to spare his life. They said: "He has indeed committed a crime worthy of death by leaving the kingdom and communicating with foreigners. But he has expiated it by returning to his country." Then they presented a copy of a world map he had translated in prison. The king was very pleased and on the point of granting their request when he received the letter of the French commandant. Some days later orders came from the court to beat the prisoners, let those go who apostatized, and put to death the recalcitrant.

We find in the *Annals of the Great Council* in Seoul the death sentence of Andrew Kim.

> The VIIth Moon, the 25th day [September 15, 1846].
>
> His Majesty, having come to the room called Heui-tjyeng-tang, summoned there the Prime Minister and the high dignitaries of the administration for guarding the frontiers. He has ordered that the criminal Kim-tai-ken be executed in military fashion and his head suspended.

The execution took place next day. A company of soldiers marched down to the Han River to the south of Seoul city. Andrew

was carried down on a rough litter, seated on a chair of woven straw, with his hands tied behind his back. An immense crowd gathered. The soldiers formed a circle into the middle of which the priest was carried. The mandarin read the sentence: the prisoner was condemned to death for associating with foreigners. Andrew cried out in a loud voice: "I am in my last hour. Listen carefully to me. If I have associated with foreigners, it is for my religion, for my God. It is for Him that I die. An eternal life is beginning for me. Become Christians if you want to be happy after you die. For God reserves eternal punishment for those who will not recognize him."

After this part of his clothing was removed and both his ears were pierced with arrows which were left hanging. Water was thrown on him and then lime. Two men passed poles under his arms and carried him quickly three times around the circle. Then he was made to kneel and his hair tied tightly with a cord. Through the hair under the cord a rod was passed and raised so as to keep his head erect. Father Andrew remained calm. "Am I in just the right position?" he asked the executioners. "Can you strike easily?" "No, turn a little. There, that's fine." "Strike. I am ready." Then several soldiers, feigning battle, moved around their victim, each giving him a blow on the neck with his sword. Only with the eighth stroke was the head severed. A soldier took it, placed it on a platter, and presented it to the mandarin, who left immediately to inform the court that the execution had been carried out. The *Annals of the Great Council* report:

> The VIIth Moon, the 26th day [September 16, 1846].
>
> The Administration of the Royal Guard reports the following: We have the honor of informing you that the criminal Kim-tai-ken, before a great crowd of soldiers and civilians on the sand bar, has been executed in military fashion and his head suspended, to serve as a lesson to the people.

As was the custom, the body lay exposed for three days, carefully guarded. At the end of that time the body, together with the head, was wrapped in straw mats and buried on the very site of the execution. Guards continued to be stationed there, so that it was forty days before the Christians could get the precious remains. They then buried them with honor on Mi-ri-nai mountain about thirty-five miles from Seoul.

Andrew Kim became Blessed Andrew Kim in 1925. In 1949 the Holy See declared him the principal patron of all the clergy, both native and foreign, working in Korea, and that his feast be celebrated July 5, the day of his beatification.

CLARENCE A. HERBST, S.J.

Seoul, Korea

Answers to Questions

THE AGE FOR CONFIRMATION

Question: Is there any justification for the statement that the Sacrament of Confirmation should, ideally, be administered when a person reaches the use of reason instead of waiting until the usual age of twelve?

Answer: Canon 788 sets up the norm to be followed. It states: "Although the administration of the Sacrament of Confirmation is fittingly deferred in the Latin Church until about the seventh year, it can, nevertheless, be conferred earlier, if the child is in danger of death or if the minister considers it expedient for just and grave causes." It is signficant here that the whole presumption is that confirmation is given early. Nothing is said about postponing the administration of the Sacrament until the child is over seven years old.

So important is early confirmation in the eyes of the Church that, in 1952, the Sacred Congregation of the Sacraments gave a negative response to the question: "Whether, in view of canon 788, a mandate of the local Ordinary should be sustained which forbids the administration of the Sacrament of Confirmation to children who have not reached the age of ten" (*AAS,* XLIV, 496).

This reply is in harmony with previous pronouncements which, in 1934, were brought together in an Instruction of the same Sacred Congregation. The occasion was the administration of the Sacrament by an ordinary priest, but the first section of this document dealt both with the minister of Confirmation and with the age of those to be confirmed.

The teaching of the congregation on the point of age can be conveniently divided into two parts: the first insists on the need those who have reached the use of reason have for the grace of the sacrament. "The watchful guardians of souls leave nothing undone in order that all the baptized, so far as possible, be duly fortified with this sacrament, in fact, as soon as they reach the age of discretion, which is approximately the seventh year" (*AAS,* XXXVIII, 350).

When a child reaches the age of responsibility, he has the power to commit a grave sin and to merit for himself eternal punishment. Consequently, the Church wishes to strengthen with added grace this child who though young is thrust into the fight for salvation.

There is, however, another reason. This looks to the character which is given by Confirmation, a participation in the priestly power of Christ, a deputation to cult, a potency for worship. The decree states that it is, "indeed appropriate and more in conformity with the nature and effects of confirmation that children do not approach the Sacred Table until they have received confirmation which is the complement of baptism, and in which the fulness of the Holy Spirit is given; yet it is not to be understood that children are forbidden to approach this same Table first, if after reaching the years of discretion, because they were not able to be confirmed before hand" (*AAS*, XXIV, 272).

OBLIGATION TO HEAR A COMPLETE MASS

Question: Could you give me a brief set of rules useful in instructing the faithful concerning the time that must be spent at Mass in order to fulfil the precept.

Answer: The basic rule is that one must attend a complete or integral Mass under pain of sin. If a notable part either in terms of quantity or dignity is omitted, the sin will be mortal. The following are the main gravely serious omissions:

a. From the beginning to the Offertory inclusive.

b. From the beginning to the Epistle, inclusive, plus from the Communion to the end.

c. From the beginning of the Canon to the Consecration.

d. The Consecration.

e. From the Consecration through the *Pater Noster.*

If a person has missed a part of the Mass, he can and should satisfy his obligation by being present at the same part of a subsequent Mass on the same day. A Mass going on at the same time would not suffice. The Masses must be successive, not simultaneous.

If a person comes late for the last Mass, he must stay till the end if he comes before the consecration, since he can fulfil his obli-

gation essentially. There is a split in opinion as to whether or not he is bound to remain if the consecration has already taken place.

DAVID GRANFIELD, O.S.B.

VIOLATION OF AN OATH?

Question: A devout convert from Lutheranism is troubled in conscience about this matter: As a Lutheran he served as godfather to a child in Baptism and took an oath that he would bring the child up in the Lutheran religion if the parents died. Actually both parents have died, and this gentleman, now become a Catholic, wonders if he is bound to fulfil his oath by seeing that the child attends Lutheran religious services, Sunday-school, etc. What advice should be given to this good man?

Answer: The gentleman in question deserved great credit for his consistency when, as a Lutheran, he promised under oath to bring up his godchild as a Lutheran in the event of the parents' death. However, in that same spirit of consistency he must now refuse to fulfil that promise, since he now knows that what he promised is objectively opposed to God's law. The promissory oath that he took does not change the nature of the promise to which it is joined. In this case the promise (to do something objectively wrong) was invalid; and the same is true of the oath. Hence, the gentleman has no obligation to bring up the child as a Lutheran, but on the contrary must abstain from any activities of such a nature. It should be noted that even though the Lutheran baptism of the child was valid, the sponsorship was invalid, since the Code requires as one condition for valid sponsorship at baptism that the one acting as godparent be not a member of an heretical or schismatic sect (Can. 765, n. 2).

PREACHING THE EFFICACY OF PERFECT CONTRITION

Question: Do you recommend that priests should frequently explain in sermons and instructions the doctrine of the efficacy of perfect contrition as a means of regaining the state of grace? If so, how would you propose this doctrine?

Answer: I strongly recommend that priests frequently instruct their people in the sound principles of Catholic theology concerning

the efficacy of perfect contrition and the manner of making an act of perfect contrition. For, I am sure there are many Catholics who believe that perfect contrition takes away mortal sin and restores a person to the state of grace only when he is in danger of death and cannot get to confession. Moreover, there are doubtless many who do not know how to make an act of perfect contrition. Hence, I suggest that priests frequently tell their people that an act of perfect contrition will take away mortal sin at any time and not merely in a crisis. The chief points to be explained are these: Perfect contrition simply means that one is sorry for his sins (at least, his mortal sins) because sin is opposed to the goodness of God in Himself. To make an act of perfect contrition one need not exclude other motives for detesting sin, such as the fear of punishment. Perfect contrition does not necessarily include sorrow for venial sins, nor need it be accompanied by an emotional intensity. It is not difficult to make an act of perfect contrition for one who firmly believes all the doctrines of the Catholic faith. One who seeks the pardon of mortal sin through perfect contrition must have the intention of confessing that sin the next time he receives the sacrament of Penance—not necessarily as soon as possible. In the meantime he may not receive Holy Communion, but he is in the state of grace, so that if he died suddenly he would be saved. The most practical application of this doctrine is that if a person has the misfortune to commit a mortal sin he should make an act of perfect contrition as soon as possible and thus regain the friendship of God.

CARE FOR THE APPARENTLY DEAD

Question: It seems to be a well-established fact that the soul remains in the body for a considerable period after all signs of life have ceased. Now, I wonder what provisions can and should be made for the conditional administration of the sacraments to those many persons in our great cities who "die" suddenly from accident or disease, and whose bodies are shortly afterward brought to the morgue. Is it a common practice to summon a priest, at least for those who carry some religious article or a card showing that they are Catholics?

Answer: I cannot state what practices actually prevail on this matter in different parts of our country, but I can propose some

rules which I believe should be observed, when possible. For a period of about four hours after all signs of life have ceased (unless the body has been greatly macerated or dismembered) the sacraments may be administered conditionally. Hence, I believe that the pastor of the parish in which a morgue is situated should request those in charge to summon a priest whenever the body of one who has died (in the commonly accepted sense of the term) shortly before and was not attended by a priest is brought to the morgue. The priest can then impart conditional absolution and Extreme Unction, at least to those who bear some indication of having been members of the Catholic Church. Indeed, according to some theologians, the same sacraments, preceded by conditional Baptism (*Si capax es*) can be given to those who were members of a non-Catholic religious denomination and even to those whose religious affiliation is entirely unknown. I also suggest that the priest instruct Catholics employed in a morgue or in an ambulance, so that they will know how and when they can and should give conditional Baptism to an apparently dead person whose body they are supposed to care for.

THE CONSCIENTIOUS BALLPLAYER

Question: I was asked this question by a professional ballplayer: He attempted to tag a baserunner trying to steal a base. The umpire called the runner out, although the player credited with the out was sure that he had not tagged the runner. Should he have informed the umpire that he had not actually succeeded in making the play, so that actually the runner was safe?

Answer: It is the accepted rule in baseball (and presumably in other sports) that any protests against the decisions of the umpire are to be made by the manager or the players of the team that has received the unfavorable decision. A player whose team was favored by a decision need not make any protest, even though he is sure that the decision was erroneous—at least as long as he employed no unlawful deception to bring about this decision. Hence, in the case proposed the player who was credited with an out through an error on the part of the umpire may accept the decision with a clear conscience. It is for the other team to make a protest, if they wish.

FRANCIS J. CONNELL, C.SS.R.

Analecta

THE HOLY FATHER ON MINOR SEMINARIES*

It gives Us great joy, beloved sons, to receive you this morning at the end of your pilgrimage to Rome.

For months, in fact, We had been aware of your efforts and of the generosity with which you were preparing the tenth anniversary of the movement that unites you.

We knew of the sacrifices you made, of the prayers you said, of your research into the treasures of dogma, liturgy and history in order that this beautiful journey might become much more than a holiday—an enriching study, a supernatural grace, a decisive milestone in your life and in the life of the "Young Seminarian" Movement.

In saluting here the numerous teachers who have accompanied you and who represent with you the hundred or so minor seminaries of France, how could We not evoke the sublime ideal which unites you and which has led you, through an impulse of the heart as well as through a vision of faith, to the successor of St. Peter?

Students and teachers, do you not think exclusively of the priesthood, some to aspire to it, others to serve it?

Well then, you knew that by coming to Rome you were accomplishing a real pilgrimage to the sources of the priesthood. Did not St. Cyprian, Bishop of Carthage, speak to Pope St. Cornelius, as early as the third century, of that "chair of Peter and that principal Church, from which the unity of the priesthood draws its origin," ("ad Petri cathedram atque ad ecclesiam principalem unde unitas sacerdotalis exorta est")?[1]

You will have read this formula, which contains one of the most precious assertions for the history of the pontifical primacy, inscribed

* *Editor's Note:* The following is a translation of an allocution delivered by the Holy Father on Sept. 5 of this year to a group of French minor seminarians. The translation was supplied by the NCWC news service.

[1] St. Cyprian, *Ep.* LIX, c. 14. *CSEL,* III, part 2, 683.

in great letters over St. Peter's tomb: "Hinc sacerdotii unitas exoritur" (From this place arises the unity of the priesthood).

From here, from this humble tomb of a witness of Christ, rivers of grace flow throughout the world.

From here, from this chair of Peter, his successors perform, with the infallible assistance of the Holy Spirit, their role as teacher and guide. They preserve the custody of Tradition, comment on the Scriptures, govern and sanctify the entire Catholic Church through the exercise of their powers of order and jurisdiction.

The ancient capital of the Roman empire, whose wondrous ruins you have visited, has been the chosen land in which the mustard seed of the Gospel has taken root.

Peter himself was, in the likeness of his Lord, the foundation of the Church, for he carried within him a unique force.

This rough fisherman from Galilee is the only man to whom God entrusted the keys of the Kingdom, the only man to whom permanent victory over evil was guaranteed, the only man who was given the task of leading all of humanity toward total truth and eternal life, in the name and stead of Jesus Christ Himself.

You hope to participate in the priesthood of Christ in order to render the greatest imaginable honor to God and service to your fellow men.

What are men most in need of today as always, if not the knowledge and love of God, the real God such as He has historically revealed Himself to be? But, as you know, to give God to men and men to God is such a high task that it cannot be approached without special grace.

Our Lord has nevertheless wished to grant this honor not only to a few of His contemporaries, but also to all those who, answering His will to save all men and bring them to the knowledge of truth,[2] would be accepted by the Church for this mission.

The Catholic priesthood is truly one of the purest glories of the Church and one of the most striking marks of her holiness. She has therefore always given it her most solicitous care throughout the centuries.

[2] Cf. *I Tim.*, 2:4.

Despite the weaknesses of human nature, she has maintained at a very high level its ideal of life, without sparing any effort to make her priests men of God and men of the Church, truly capable of taking charge of a part of the flock of Christ and of giving an account of it to God on the day of judgment. She has arranged their intellectual, moral and pastoral formation in an always precise and demanding manner.

After ordering the erection of major seminaries in dioceses, she has then created special institutions meant for candidates to the ecclesiastical life. Far from having to repent such an institution, she congratulates herself for it when she witnesses the happy fruits borne by minor seminaries in the field of studies as well as in the formation of character.

You must rejoice first of all at pursuing classical studies, for they remain unequalled for the exercise and development of the most valuable qualities of the mind: penetration of judgment, broadmindedness, finesse of analysis and gifts of expression.

Nothing helps to understand man today as much as a profound study of history. Nothing can teach one how to weigh the value of words, to grasp the nuances of an expression, the logic of an essay and the strength of an argument as well as the exercise of versions and themes in classical languages.

For you Frenchmen, Latin and Greek are the origin of your national tongue and literature. But every clergyman owes it to himself to be able to read the most important and venerable documents of the Scriptures and of tradition in their original texts.

During your brief sojourn in Rome you have seen a great many Greek and Latin inscriptions that remain in ancient cemeteries and in museums, on pagan and Christian monuments. You know that ancient Christian literature constitutes an immense treasure of knowledge and of piety, which is examined with great admiration by a great many scientists throughout the world.

It will not be possible for each one of you to engage upon special and more profound studies. But what joy for a Christian to be able to come into immediate contact with these texts and to hear ring out today the powerful voices of the Fathers of the Church, of St. John Chrysostom or of St. Augustine!

Sound studies are not always the only benefit to be drawn from minor seminaries, nor is this the main reason for their existence.

Sound Christian pedagogy confirmed by long centuries of experience teaches that true personality, strong virtue and profound convictions are not formed in a haphazard manner.

Life is too short, the years of adolescence and of youth are too decisive and too delicate not to be in pressing need of guidance and protection.

The young man who has at heart to become a priest, must ripen in the climate most favorable to a lucid choice. The education of his still fragile will requires prudence and respect.

He will therefore find in the minor seminaries greatly experienced and solicitous counselors and teachers who will guide his steps, stimulate his intelligence, develop his generosity and the feeling of his responsibility in the proper functioning of the seminary.

Each one of you knows by experience the vicissitudes of interior life.

It is an irregular flame, sometimes burning brightly and sometimes dormant; influenced not only by outside winds, but also by the troubles and the tempests of the soul, by inexperience or the simple apprehensions and awkwardness of the individual. It is therefore quite useless and would be most often imprudent and even at times reckless to subject an individual to further temptations.

If minor seminaries are so useful and beneficial, it is because their institution is based on a precise knowledge of the needs of the adolescent and Christian youth. Families can therefore rely on the wisdom of the Church to judge one's aptitude for the priesthood and the means best suited to prepare for it.

Teachers who dedicate themselves untiringly to the task of creating real centers of sound culture and of profound spiritual life in minor seminaries, deserve the praise and the encouragement of their bishops. And it gives the Supreme Pastor great consolation to think of the zeal of these trustworthy men upon whom depends so greatly the future quality of the clergy of France.

The Young Seminarian Movement, which helps those who aspire to the priesthood to serve better right now, has contributed more than a little to increase their pride and their zeal, to make them

penetrate even more deeply into the Catholic life of the Church; to sharpen their awareness of the needs of souls, of the requirements of their vocation, of the part they must take in the pastoral cares that belong to their bishops.

May it please the Lord of the harvest to send choice recruits to minor seminaries. He will certainly not remain deaf to the prayers of the young who implore Him for this intention.

In taking leave of you We thank you, beloved sons, for the beautiful example of faith and generosity you have given in the preparation and fulfillment of this pilgrimage.

Carry back with you from Rome a renewed ardor and also some of its centuries-old patience, in order to understand better and to accept the discipline of the interior life and its demands.

Long years are necessary to form a priest, but even they would not be sufficient if a constant and humble effort did not pursue daily the task begun and urge it untiringly on to greater perfection.

Christ is the vine, you are the branches: it is in Him, and Him alone, that you will bear fruit.[3]

We therefore entrust you to the Lord, and call down upon you, upon all the Young Seminarians of France, upon their families and all those who contribute to their formation, the most generous and most paternal Apostolic Blessing.

[3] Cf. *John*, 15: 1-5.

Book Reviews

MODERN MIRACULOUS CURES: A DOCUMENTED ACCOUNT OF MIRACLES AND MEDICINE IN THE 20TH CENTURY. By Dr. François Leuret and Dr. Henri Bon, translated by A. T. MacQueen and Rev. John C. Barry. New York: Farrar, Straus and Cudahy, 1957. Pp. xviii + 215. $3.50.

This book, prefaced with a letter of appreciation from His Holiness Pope Pius XII, signed by Msgr. Montini, seems to have been long in the making, because one of its authors, Dr. Leuret, former President of the Medical Bureau at Lourdes, died in 1954. The objective of the book is to present a scientific description and evaluation of miraculous cures in recent history. The authors deem it necessary to make these cases known, because they feel that the medical profession has, as yet, insufficient documentation of such cures at its disposal. True, a number of cures is currently found in certain devout writings, but the presentation is hardly scientific and primarily calculated to edify and interest. As for a scientific presentation, the authors regret that it is "still a difficult matter to undertake the description or discussion of miraculous cures before learned societies, even when these are Catholic." And the same holds for their publication in medical periodicals. Besides, "the best studied of all cures, those used in causes of canonization, remain buried in ecclesiastical archives."

The authors, therefore, give a description in technical language, of a number of cures, attributed to Our Lady of Fatima, of Knock (Ireland), Pompeii, Loreto, Beauraing, and to other holy persons.

Four of the described cures are recognized canonization miracles. These are preceded by an exposition of the Church procedures for investigating cures for canonization. The authors list the seven characteristics which according to Pope Benedict XIV are needed to stamp a cure as miraculous. They note that the fourth condition, namely that the cure must be instantaneous, is not to be taken in an absolute, but in a relative sense. What is essential is that the time factor renders it impossible for the cure to be effected by natural means, even if the cure takes place gradually in the space of a few days. The seventh condition, that there must be no relapse into the same disease after the

cure, "does not include that the person cured should enjoy the permanent miracle of freedom from other diseases or even from that from which he was cured." For that reason the authors maintain that it is quite unreasonable and unscientific to question a cure like that of a lady who in 1903 was delivered instantaneously from lupus, but who relapsed into the same disease five years later.

With regard to Pope Benedict's treatise "On the Beatification and Canonization of Servants of God," the authors do not rule out a priori the suggestion, made by some doctors, that the Pope's rules—now 200 years old—are ripe for revision.

A major part of the book gives an account of the cures obtained at Lourdes. The origin, development, reorganization and mode of operation of the Medical Bureau in that town are recounted at some length. The first clinic was set up in 1885 in a wooden hut not far from the baths. The task of the Medical Bureau is to investigate, impartially and objectively, the alleged miracles which occur at Lourdes; it does not record miracles, it simply records facts. Any physician, surgeon, pediatrician of whatever race, creed, color or philosophy is welcome to examine the work of the Bureau; he is not asked what he thinks, but only if he is a doctor. In 1947, 750 doctors came; in 1948, 999; in 1950, 1200. On October 15th, 1949, the 25,000th doctor was registered. The visiting physicians have the right to examine the patients, to read and see everything and to express their views. Occasionally frauds have gained admittance, but they are readily discovered. Likewise, the Bureau reacts energetically to frauds who are prepared to fake miracles for their own ends. Such persons are motivated by vanity, desire for money or wickedness: some are sent by anti-religious organizations to undermine the reputation of the Bureau.

The authors do not think highly of the spirit of the Lourdes populace in the post-war era. "This town," they say, "of which it may well be said that it was chosen for a splendid spiritual destiny but that being given the choice between God and Mammon, it chose Mammon." Several visitors and pilgrims have made the same observation.

The final chapter deals with the etiology of miraculous cures, that is to say, which causes intervene in the production of cures; what belongs to the direct action of God and what belongs to His use of intermediaries. The authors hold that creative action in the sense of creation *ex nihilo* does not seem to be indicated. The repair of the human frame must apparently be reduced to a relative creation with the help of existing materials. They explain some cures by what they call "diapsychological action," that is, by means of the working of the soul on the body. The theory is that the human soul, the vital

principle, could be activated by God in an extraordinary way so that the vital processes are raised to a degree never observed in normal biology.

Other cases are explained by "parapsychological action," i.e., action which by-passes the soul. Such are the cases in which there occur instantaneous replacement of tissue, disappearance of substance, production of substance, and correction of deformities.

This book is foremost written for doctors. The translators warn the reader "to avoid the temptation to dip into the book. It should be read as a whole, or not at all." This advice, if strictly followed up, might well decrease the number of readers, because the average, non-medical reader would probably find it hard to read through all the technicalities of the case histories. However, apart from that, even the average reader will find in the book a great deal of valuable information.

JAMES VAN DER VELDT, O.F.M.

RECOLLECTION THE SOUL OF ACTION. By the Most Reverend Henrique Golland Trindade, O.F.M. Translated by Rev. Conall O'Leary, O.F.M. Paterson, N. J.: St. Anthony Guild Press, 1957. Pp. xii + 166. $2.00.

This book is dedicated "to all souls who realize that they are little, but who know also that they can and should be great with God, in God and for God." The author, Bishop Golland Trindade, O.F.M., writing in Portuguese from his missionary diocese in Brazil, explains in a simple but convincing manner the benefits derived from the habit of recollection and its importance toward fruitful activity. By "recollection" the writer at times understands concentration on one's present interest, such as manual labor and study; but, for the greater part of the book the term is restricted to attention to God and to divine things. The Bishop tells us that "recollection does not mean losing contact with the earth and its activities in order to build for ourselves a world that is different and imaginary. . . . The three basic elements of true recollection are, first, a great attraction for God and the things of God; second, the turning aside—at least interiorly—from the things of this earth; third, intimate union with God in love and contemplation" (pp. 5-6). The development of this theme has given us a truly worthwhile spiritual book.

The most fundamental exercise of recollection Bishop Golland Trindade finds in God Himself, in that each of the Divine Persons is wholly taken up with the other two. The recollection of the Incarnate

Word in the womb of Mary, at Nazareth, and in the tabernacle is treated extensively and inspiringly. Even in nature we can find three phases which can be called recollection—the recollection of the day, which we call the night; the recollection of the week, which is Sunday; the recollection of the year, which is winter. The help given to recollection by the liturgy is the subject of a chapter.

An interesting chapter is that which is entitled "Imposed Recollection," devoted to three conditions of life that can be made suitable occasions of fostering the spirit of recollection—poverty, sickness and old age. Of this last the author writes: "The aged whose minds are illuminated by their faith know the meaning of their state in life. They know how to gather a harvest of holy joy from the autumn of their life. . . . The sight of their eyes grows weaker but the perception of their souls should grow stronger, enabling them to look clearly into the vistas of eternity. Their ears grow deaf to the sounds of the world, that they may live in the unbroken recollection of their souls, listening to the voice of God and that of their conscience" (p. 83).

The manner of observing recollection in the home, the cloister and the rectory, the benefit of a closed retreat, the nature of interior recollection and the relation of recollection to the practice of virtue are developed in different chapters. "Interior recollection," we are told, "is like a powerful searchlight which penetrates the distant darkness and illuminates it, or like a radio beam that passes over the sea and reaches even to the height of the clouds" (p. 129).

Of the connection between recollection and Catholic Action the author remarks: "How is it possible for those Catholics who never practice recollection to live those principles of Catholic Action which demand such deep and firm roots in the soil of faith and charity? Those Catholics who love to show off, who wish to be seen and praised, who are filled with self-love—what do they understand of the spirit of sacrifice and the virtue of humility, which are the necessary spiritual weapons of those who practice Catholic Action?" (p. 140). Chapters on "The Happiness of Recollection" and "Recollection and Death" terminate the work.

This work contains many practical suggestions and inspiring lessons for those Catholics who desire to live up to the ascetical ideals of their faith. Priests will find it not only a help for their own spirituality and apostolic zeal, but also a book that they can recommend to many good lay persons with the assurance that they will profit by its perusal. The translator, Fr. Conall O'Leary, O.F.M., has done an excellent piece of work.

FRANCIS J. CONNELL, C.SS.R.

THE ART OF TEACHING CHRISTIAN DOCTRINE. The Good News and Its Proclamation. By Johannes Hofinger, S.J. University of Notre Dame Press, 1957. Pp. vii + 278. $3.50.

The name of Johannes Hofinger of the Society of Jesus is familiar to those engaged in the catechetical apostolate in the United States. During the past few years nearly a score of penetrating articles have come from his pen to appear in leading educational and religious journals in this country. Many, too, are those who have come into personal contact with this dynamic and zealous Austrian Jesuit through his lectures at the University of Notre Dame, St. Louis University, and the University of San Francisco, as well as through the papers which he has delivered at the annual Liturgical Weeks in recent years. A close friend and pupil of the renowned Josef Andreas Jungmann, S.J., Fr. Hofinger, in the opinion of those competent to judge, has a keen insight into the state of the catechetical movement here and abroad, a balanced appreciation of both its accomplishments and its weaknesses, and a clear vision of what must be done if the heralds of Christ are to proclaim His message as they should. It is his conviction that we must so present Christianity to the contemporary world that it will be seen and embraced for what it is—not so much a body of revealed doctrines as a *Person* Who Himself is the embodiment of the Father's eternal plan of love to gather all men together to share in His own Divine Life. The *mystery of Christ* delineated throughout the Pauline epistles is thus to be the unifying theme in our proclaiming of the Christian message. Individual truths of Christianity are to be taught in a way which will make clear their organic relationship to the central *mysterium.* For it is not simply any aspect whatever of a revealed truth that should be stressed, but that essential *kerygma* which is at the heart of the revealed doctrine and which must be insisted upon in season and out. In *The Art of Teaching Christian Doctrine,* Fr. Hofinger shows us, in a simple and popular style, how this challenging ideal can be achieved in practice.

After first presenting us with a clear and valuable picture of the nature of the modern catechist's task and of the essential structure which the Christian message must take today (parts I and II, pp. 1-82), the author comes to the heart of his work (part III, pp. 84-183): "The Essential Content of Our Message." The emphasis here is upon the word "content." *What* precisely must our people know in order to live a full and rich Christian life? It is this section of *The Art of Teaching Christian Doctrine* that merits the most careful attention of all whose duty and joy it is, at whatever level, to announce the good news of our redemption in Christ. Following the concrete order of the

history of salvation, Fr. Hofinger organizes his presentation of the Christian message under two chief headings: "The Eternal Love of God for Us" and "The Response of Our Grateful Love." The first of these headings embraces the mysteries of God the Creator (creation, elevation, fall), Christ the Savior (incarnation, life, passion, and death, resurrection, ascension, the Church), and the Holy Spirit Who gives life and brings us to perfection (Holy Spirit, Trinity, sacraments, last things). Because the order of our historically achieved redemption is followed, a particularly happy feature of Fr. Hofinger's presentation results: namely, the vital manner in which the doctrine of the Blessed Trinity is viewed. The three Divine Persons are "introduced" as they become known to us in the pages of Sacred Scripture: the Father, through His loving act of creation and invitation to Divine Life; the Incarnate Son, through His redemptive mysteries; the Holy Spirit, through His quickening work of animating the members of Christ and of preparing them for the return of their Lord. It is only when the three Persons of the Godhead have been contemplated individually and in relation to the lives of Christians that the doctrine of the Trinity is considered in itself. While there is sufficient emphasis given to the "static" aspect of the mystery (the oneness of Nature and perfect equality of Persons), the "dynamic" view so characteristic of scriptural Trinitarian teaching is deeply impressed upon our minds. The Father is our beginning and our goal; the Son Incarnate, our Way to the Father; the Holy Spirit, the personal Gift of the Father and Son to us, through Whom we are incorporated into the Son. This view of the Blessed Trinity is in perfect accord with the mind of the Church as reflected in her prayer-life; for in her liturgy the Church gives glory and worship *to* the Father, *through* the Son, *in* the Holy Spirit. The treatment of the doctrine of the Trinity is only one instance of the author's many fresh and genuinely scriptural insights into the heart of Christian dogma.

The heading, "The Response of Our Grateful Love," beautifully unifies and organizes the second half of our Christian message. All of God's saving acts on our behalf—the *mirabilia* of the Old and New Testaments—evince His infinite goodness and love. The Christian life, in turn, is our grateful response to that love, a response of prayer (direct worship) and action (indirect worship). Around this eminently positive framework Fr. Hofinger builds his instructions on the commandments of God. Be it noted here, in passing, that all of the individual instructions in part III are clearly arranged, brief, and to the point, three pages being the usual length. Their usefulness for even a rapid consultation is obviously increased. A final section of the book (part IV, pp. 187-249) is devoted to the problem of the training of

the heralds of the Christian message: lay teachers, religious, priests. Limitations of space preclude any detailed consideration here of the contents of this section. Suffice it to say that the author shows an acute awareness of the *personal* formation that must be acquired by a herald of Christ and a sympathy for the actual problems to be encountered in realizing such a formation.

This reviewer is convinced that if the contents of this book—and, in particular, the concise one hundred pages which form part III—were read, assimilated, and acted upon by Catholic preachers and catechists in this country, we would soon experience that first-fruits of that genuine revival of scriptural, kerygmatically orientated preaching and instruction which we so ardently long for and so sorely need. He is not unaware, too, that superlative recommendations on the part of enthusiasts make chary the experienced book-buyer. Nonetheless he feels it his duty at least to express the wish that this significant book be read and meditated upon by all who are engaged in proclaiming the Word of God and in building up the Body of Christ. They shall not be disappointed.

FRANK B. NORRIS, S.S.

Book Notes

The first issue of *Divinitas,* the theological review of the Pontifical Roman Theological Academy, has just been delivered to the editorial office of *AER. Divinitas* will be published three times each year. This present issue contains 216 pages of text. Subsequent numbers will run about the same size.

Its editor in chief is the distinguished Roman theologian, Msgr. Antonio Piolanti, the Prelate Secretary of the Academy itself. It is published by the firm of Angelo Belardetti, at 4 Via della Conciliazione in Rome. An annual subscription costs five dollars.

The present issue includes the documentation and the chronicle of the newly reconstituted Academy. Included in this documentation is a portion of Cardinal Ottaviani's address to the Academy at its inaugural meeting last January. The Cardinal's paper was a profoundly theological exhortation to love the Church, the teacher of truth. It contains an immensely valuable appreciation of some rather prominent tendencies in recent theological writing.

Outstanding among the articles carried in this first number of *Divinitas* is Monsignor Piolanti's detailed and eminently objective report on the results of the discussion about the basic concept of the supernatural, which figured so prominently in theological literature a few years ago. The other articles are likewise of high quality, and the long book review section of the magazine is most valuable.

A few months ago the Tipografia Poliglotta Vaticana published a book which our American priests and seminarians will find most valuable. It is the *Indice delle Materie Contenute nei Primi Quindici Volumi dei Discorsi e Radiomessagi di Sua Santità Pio XII.* It is a large book (of the same size as the ordinary annual volumes of the *Discorsi e Radiomessagi* published by the Vatican Press), and it contains xv + 627 pages. It is priced at 2500 Italian lire.

Our ever increasing awareness of the importance and the authority of the Papal pronouncements has made an index of this type practically necessary for the present day teacher of sacred theology. The need of such an over-all index is brought out most forcefully by the text of the index itself. It is only after the reader has actually brought together all that the Holy Father has taught on a particular topic with the aid of the present volume that this reader will be in a position to appreciate the extent and the value of the instruction the Church has received from its visible head during the reign of His Holiness Pope Pius XII.

Most enlightening is the essay, "Il Magistero di Pio XII e il Mondo Moderno," by Fr. Raimondo Spiazzi, O.P., which serves as an introduction to the present volume.

The appearance of this *Indice* proclaims the need for a similar work in our own language.

Earlier this year the Pantheon Press brought out a volume entitled *The Pope Speaks: The Teachings of Pope Pius XII.* The content of this book was compiled and edited with the assistance of the Vatican Archives by Michael Chinigo. *The Pope Speaks* is a book of 379 pages, and it sells for $4.50.

This volume seeks to set forth the teachings of the Holy Father on the main topics he has covered in his published works. As such, it has its own particular value and shortcomings. It gives what we may call a good general view of some of the Sovereign Pontiff's pronouncements on various subjects, but it does not pretend to